

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. II—No. 1

PHILADELPHIA, OCTOBER, 1913

15 cents a copy
\$1.00 a year

PRINCIPAL CONTENTS

	PAGE
LET US PRAY FOR THE COMING OF THE KINGDOM	3
EDITORIALS	
HAIL AND FAREWELL!	4
OUR NEW DEPARTMENTS	5
THE APPORTIONMENT COMPLETED	5
THE APPORTIONMENT FOR 1913-14	5
OUR SUBSCRIPTION LIST	6
DEPARTMENTS	
THE NEWS DEPARTMENT	10
THE DEVOTIONAL COLUMN	16
THE CHURCH MUSIC DEPARTMENT	20
ARTICLES	
A FIFTIETH ANNIVERSARY: JOHN ANDREWS HARRIS, S.T.D.	7
IN MEMORIAM: ORLANDO CREASE	8
DIOCESAN MEMORIES: BY JOHN ANDREWS HARRIS	14
THE DIVINITY SCHOOL COMMENCEMENT	17
ST. MARTHA'S HOUSE	18
AN OPPORTUNITY: EPIPHANY CHURCH, SHERWOOD	19
RURAL CHURCH WORK: BY THE REV. E. L. SANFORD	21
COMMISSION ON CHURCH BUILDING	23
IN ANSWER TO PRAYER	24
THE BUSINESS PAGE	12
EPISCOPAL APPOINTMENTS FOR OCTOBER AND NOVEMBER	12
THE DIOCESAN BULLETIN	13

1812

1912

THE PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

Capital and Surplus \$6,000,000

Broad Street Office

Franklin Bank Building

517 Chestnut Street
Philadelphia

A Visit to the Meehan Nurseries

will be very gratifying to anyone interested in hardy plants.

Conveniently located in Germantown, you can personally select plants for your home grounds.

Just now the lovely Bush Honeysuckles and American Thorns are in fruit—very ornamental.

Tall flowers for the hardy garden may be seen.

An exceptional stock of Lindens, the leading shade tree.

Write or 'phone for Fall Specialty catalogue.

THOMAS MEEHAN & SONS

Box 55, Germantown, Philadelphia, Pa.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. II. No. 1

PHILADELPHIA, OCTOBER, 1913

15 cents a copy
\$1.00 a year

Let us Pray for the Coming of the Kingdom

Why is God's arm shortened, that He cannot save?
Why does His Kingdom come so slowly? Why does
our Lord's work seem to fail and falter?

The Sense of Failure

So many calls, and so few answers;
so much waiting to be done, and so little
actually doing; the Church seemingly
content with a bare minimum, with mere maintenance
of existing work; the raising of our apportionment
marking the ideal limit of our missionary effort—even
a step beyond it; Christ's own people doubtful and
despairing of Christ's Lordship in all and over all;
why are these things so? What do they mean?

First and most readily the answer comes: "There is
lack of money: the Kingdom waits upon our alms."

The Lack of Money

Who can deny it? Given an open market
and an unlimited demand, and the
volume of business is measured only by
the capacity of the machinery and men
employed. In the world-wide missionary field there
is an open market and an unlimited demand. By the
wonderful grace of God, every door is open and the
ends of the earth brought near.

Thirty days suffice for a circuit of the globe. This
generation would see all the earth's inhabitants evangelized if the Church could but count on adequate
equipment in missionary instruments and agents. So
experts tell us, who know the facts in every field.
Everywhere, abroad no less, no more, than close at
home, there are vast areas of darkness and degradation
—bodily, mental, moral—where relief would come

immediately if there were only ready money. Light
and freedom for innumerable human souls can be
purchased for a price. There is no doubt about it.
The pressure of financial need is so intense that one is
almost tempted to pray to money as a god that holds
the keys of life and death! There seems no limit to
the opportunity of its beneficent investment, no way
of telling the blessings that would follow if Christians
kept Christ's treasury overflowing with their alms.
Certainly the thought of it should follow us in every
item of personal expenditure. Never has the exacting
stewardship of worldly goods pressed more solemnly on
Christian consciences than now. The Kingdom waits
upon our alms.

But far more truly and insistently does it wait upon
our prayers. To give real precedence to the lack of
money is to deny the Gospel. What

The Need of Prayer

we need most of all from God is His
converting grace, working in us a deeper
sympathy, a purer faith, a more perfect
self-surrender. What God asks of us is that we pray.
Prayer is both God's way of entrance into our lives,
and also our only way of genuine devotion. Therein
lies the potency of prayer. Prayer has great conse-
quences. None can limit its effect. As we pray,
God comes in to us, and we go out to Him and forth
with Him. Prayer is the cradle and the nursery where
God-given motives are born and nourished. Prayer
is the school where the will of God is learnt. Prayer
is the arena where the soul's muscles are trained and

hardened for effective exercise. Above all prayer is the dynamo of spiritual life. Money, like mental power, and personal endowments, is but the raw material, the coal and water, the paints and canvas, waiting to be converted, and useless till converted, by fire into power, by genius into art. And prayer calls the fire down and liberates God's grace so that all things may be made new, and the Kingdom come with power.

This then is the secret. Here lies the real point of our endeavor and reform. There is lack of money. There is a still greater lack of prayer. And its lack is greater, not only because we pray less than we give, but also because praying is the primary way of giving. Giving ourselves to prayer, we shall be giving, by divine necessity, freely and efficiently, what we have of worth to be made worthy for God's work.

Let us pray then for the Kingdom. And let us learn to pray by praying. There is no other way. Certainly we need to meditate on prayer, and as we **Learn to Pray** pray. We fail in prayer more than we **by Praying** realize because we think so little about prayer. Therefore we "ask amiss," in idle repetition, in grievous selfishness, in painful ignorance. Prayer with the Spirit means prayer with the understanding also. Duty must become intelligent conviction or it will become mere mechanical routine. Only as our thought is in close alliance with our conscience will obedience mean glad surrender and the sign and source of our liberty. So we must study into the mystery of prayer, lay to heart Christ's teaching and example, follow His saints at prayer, learning its laws, its methods, its ideals.

But more than learning, we need practice. Indeed the doctrine of prayer is revealed alone to those who pray. Thoughts which are not embodied and expressed in acts pass and leave no trace. Lessons are really learnt only when they are brought to bear upon the will. The power of prayer can never be vitally believed in, can never become a serene confidence free from all doubt and fear, till by praying we have found the virtues in ourselves.

That we may together learn to pray by praying, there is to be observed a Diocesan Day of Missionary Intercession. The date will be Tuesday, October 28th, the Feast of St. Simon and St. Jude. It will be held in the Church of the Advocate. The second anniversary of the consecration of the present Bishop and Bishop Suffragan of the Diocese will in this way be

marked by a return to, a reassertion of, the first principles of faith, faithful service. The details of the day's observance will be given later.

Meanwhile let the call to Prayer strike home deep into our hearts, and may God's grace lead us forward in the path of true obedience to the doing of His will in all things to the Glory of His Name.

Philip M. Ruelander



Hail and Farewell!

It was the good manners of the Homeric gentleman, as interpreted by Alexander Pope, to "welcome the coming, speed the parting guest." THE CHURCH NEWS has both duties, pleasant and unpleasant, to perform.

With the June issue, Dr. Rogers' connection with our paper and with the Diocese of Pennsylvania came to an end. We printed then a brief notice of the fact that Dr. Rogers had resigned as rector of Holy Trinity Church, West Chester, to accept a call to St. Mark's Church, Evanston, in the Diocese of Chicago. But no such perfunctory notice suffices. We do indeed congratulate St. Mark's and the Diocese of Chicago; but our own sense of loss is not easily or adequately expressed. Dr. Rogers' place in this Diocese has been a growing one. He is not the man to thrust himself into prominence; he came to be valued and relied upon because men learned his value and reliability by the touchstone of experience. More than he realizes, or perhaps more even than we, realize, he will be constantly missed. To THE CHURCH NEWS his loss is peculiarly great. From the first his geniality, his quick humor, his rare literary ability, his sound and fearless judgment of 'men and movements,' his kindly frankness in criticism whether for approval or disapproval, have been invaluable to his associates. He takes from us gifts and graces peculiarly his own, that we cannot hope to replace. Our columns bore his mark upon them; and that mark will be sadly missed even by those who had not our privilege of intimate cooperation with him. May all happiness be his in the new field, and yet greater opportunities for service! And may he not forget the old friends for the new!

At the request of the Bishop two clergymen of

The Diocese have consented to join our editorial board.

The New
Editors

They are the Rev. Seaver M. Holden, rector of St. Paul's Church, Bristol, and the Rev. Royden Keith Yerkes, D.D., rector of the Church of the Transfiguration, Philadelphia, and instructor in Hebrew at the University of Pennsylvania. To both gentlemen we offer a cordial welcome! There is abundance of work before them, but we hope that they may find it, as we have, happy work and work well worth the doing!



Our New Departments

As the result of our first year's experience it has seemed wise to introduce certain new features in THE CHURCH NEWS. We expect, therefore, to establish the following "departments," each under the immediate care of a "department editor."

1. **The News Department.**—A more systematic effort will be made to gather the news of the Diocese, both personal and parochial. We feel that the interest and usefulness of our paper depend upon its being in the fullest sense a news-paper. The Rev. Benjamin S. Sanderson, rector of All Hallows' Church, Wyncote, will be in charge of this department, and we urge our readers to help him by sending to him promptly all items of news.

2. **The Devotional Department.**—The Rev. Harry Ransome, rector of Christ Church, Media, will be the editor of this department. Many of our readers, we have no doubt, will be glad to find within the pages of their diocesan paper, the help and guidance which such a column, wisely written, can give. It is Mr. Ransome's intention to make the articles brief and practical.

3. **The Church Music Department.**—From time to time articles, news items and reviews will appear in this department. It will be under the editorship of Mr. S. Wesley Sears, organist and choir-master of St. James' Church, Philadelphia.

4. **The Book Department.**—It does not lie within the scope of such a paper as ours to review books of all kinds, nor to treat those that it does review from the standpoint of technical scholarship. Our reviews will, therefore, be not academic but severely practical. We want to tell our readers the names of books that are worth while, and to indicate as briefly as we may the nature of that worth. And we hope that to do this may be of real help to some.

We ought perhaps to add that it is not intended that these departments should become a stereotyped feature of the paper. When the editor in charge has

something for us, whether from his own or another's pen, it will appear under its proper heading. But we have not assigned to each department a fixed space which must needs be filled month after month.

If our plan—it is frankly an experiment—proves successful, we may add one or two more departments.



The Apportionment Completed

Once again the Diocese of Pennsylvania has completed in full its apportionment for General Missions. The amount assigned to us was \$157,970. It is impossible as yet to analyze the figures, or to form any opinion as to whether the year has shown progress where progress means most, namely, in parochial response to the missionary obligation. For the present it is enough to make the formal announcement of success, and to express our deep gratification. We know that our readers, one and all, will rejoice that the great cause has not been retarded by failure on the part of Pennsylvania. And yet—this is not enough. To the committee of laymen who handled the perplexing and difficult problem of meeting the threatened deficit (and for many weeks the outlook was very gloomy), and especially to the indefatigable chairman of that committee, Mr. Bonsall; perhaps above all to the Bishop of the Diocese, who gave so freely of his vacation to the work; the Diocese and, may we not say, the whole Church, owes a debt of gratitude. But even as we express our gratitude, do we not feel a twinge of shame that we should force upon them a task that ought to be borne more equally by us all?



The Apportionment for 1913-14

It is not possible, in this issue of THE CHURCH NEWS, to give the parochial apportionments for the year beginning September 1st. The committee in charge is to report on Monday, September 29th, to the newly formed "Central Missionary Committee" (composed of representatives from all the congregations of the Diocese); and a final decision is likely to be reached at that meeting. We therefore hope to publish the detailed schedule in our November number.

One thing, however, can be said now. The amount asked of the Diocese for the current year is \$147,331, as against \$157,970 for the past year. This is a decrease of \$10,639, or about 6 $\frac{7}{10}$ per cent. It is possible to treat this welcome respite in either of two ways—

Pennsylvania's
Apportionment
Reduced

just as a man might treat some unexpected reduction in the demands upon his private income. It may lead to relaxation. "We have been struggling hard," we might argue; "let us rest upon our oars and enjoy life for a season. The Diocese has given a larger sum for two successive years, and undoubtedly it will give this smaller amount readily. Let us take the chance to be easy with ourselves and with each other." Or it may lead to renewed effort under the stimulus of a vivid and practicable hope. "Here," we might say, "is at last our great opportunity. We have indeed met our diocesan apportionment hitherto, but only by frantic efforts at the eleventh hour; and only by the superb gifts of a few generous individuals. Our parishes have never given, through parochial channels, the whole amount. But now, when the total to be asked of these parishes is materially less—now is our opportunity to overtake our parochial responsibilities in their entirety." Can there be any question which of these attitudes is inherently the nobler or the wiser?

Besides, let us not forget that if our Diocese and every other Diocese and missionary jurisdiction, should give, in these next twelve months, the full amount of its apportionment, the total receipts would be only enough to keep the great work of Missions going on its present scale; it would provide for no material response to those many and urgent openings which are everywhere confronting us for a yet greater and more adequate service of our Lord and Master. For the Church to give what the Board of Missions asks it to give, means only that our work shall not go backward; it does not imply that it shall go very resolutely forward. It means only that the firing line of the Gospel shall not retreat; not that it shall be pushed forward and flung against the enemies' entrenchments. In short, this apportionment is a *minimum* only. God grant that we may see the vision of opportunity, and support His cause with an earnestness that shall make all we have done hitherto seem but as the day of small things!



Our Subscription List

THE CHURCH NEWS last year had as its first problem the establishment of a clientele of "gentle readers." To achieve its end, it adopted the usual and inevitable policy of a wide gratuitous distribution. If the copies thus scattered about were paid for, so much the better; if not, at least they advertised the fact of our existence!

This year our policy will be quite different. The

paper will still be sent, in mass, at reduced rates, to any parish or society that may wish it. But it will not be distributed throughout the Diocese with last year's lavish disregard of dollars and cents. On the contrary, it will become after this issue strictly a paper for its subscribers. You, kind reader, if you wish our sheet, must then buy or borrow it. And we prefer that you buy!

With a Diocese like ours, we ought to have a very large mailing list. The paper ought to be read by all our people, city and country, rich and poor; simply because it can do more than anything else to keep them in touch with the life and work of this larger body of which they are members—The Church of Christ in the Diocese of Pennsylvania.

If you haven't sent in your subscription for this year, please do so at once, and urge at least one of your friends to do so too. In this way you can help us, more than you realize, to accomplish our share of service for the Diocese.

All subscriptions should be sent to Mr. Charles H. Clarke, Business Manager, 1016 Arch Street, Philadelphia.



Missionary Appropriations Met!

The president of the Board of Missions has sent the following message to the Church papers:

"New York, N. Y., September 16.

"So many have prayed and labored unremittingly that the Board might be able to meet its appropriations this year, it seems just that all should share the joy of knowing that by using undesignated legacies, the treasurer's report will show a small balance. *Laus Deo!*

"Arthur Selden Lloyd, President."

This refers of course to the apportionment, or amount asked, of the whole Church.



See Page 27

We hope for business returns (in the form of subscriptions) from the rather notable offer that our Business Management makes on page 27 of the advertising section. We also hope that our offer will place within reach of many, a volume that will prove of peculiar convenience and helpfulness. It will surely be worth your while to turn to page 27! Those who have already subscribed may have the Bible and Prayer Book at the special price.

**A FIFTEITH ANNIVERSARY: JOHN
ANDREWS HARRIS, S.T.D.,
1863-1913**

The fiftieth anniversary of a rectorship is a very unusual event. Efficiently to spend so long a time in any parish means a large heart, a progressive mind and a strong faith. When the Rev. J. Andrews Harris became the minister-in-charge of St. Paul's Church on July 1, 1863, Chestnut Hill was but a village, some few miles away from Philadelphia; to-day that same village is a part of the great metropolis and the Rev. Dr. Harris is still its vigorous and able rector. To say what he has been to thousands of people in the course of the years (if it were possible), would be to tell a long tale of self-denial, helpfulness and work.

On June 15th, the Fourth Sunday after Trinity, the anniversary of Dr. Harris' work of fifty years was commemorated.

After an early celebration, at 10.30 A. M., the rector celebrated the Holy Communion, assisted by a former curate, there being present in the chancel, the Rt. Rev. the Bishop of the Diocese; the Rev. J. De Wolf Perry, D.D., rector-emeritus of Calvary Church, Germantown, and president of the standing committee; the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown; the Rev. J. Thompson Cole, rector of St. Paul's Church, Cheltenham; the Rev. James Clayton Mitchell, rector of Calvary Church, Germantown; the Rev. Robert Benedict, rector of St. Paul's Church, Doylestown, and the Rev. J. Ogle Warfield, curate of the parish. The sermon was preached by the Bishop of the Diocese, the subject being "A Good Shepherd" (St. John xi, 14-17 R. V.); in the course of which the Bishop said, "No other priest in this whole Diocese; no other probably in the recollection of any of us here present; very few, I think, in the history of this church from its beginning to the present time, have so brilliantly and beautifully reflected and reproduced before the eyes and hearts of two whole generations, the personal power and gracious goodness of the pastorate of Jesus Christ."

It was a thrilling service and the large number of communions made, testified to the respect, and interest, and love of many.

On Monday evening, June 16th, a gathering of friends and parishioners took place in the church. Prayers were

read by the rector of Calvary Church, Germantown, a former curate, and hymns were sung by the choir and congregation between the several addresses. Mr. C. Stuart Patterson, the chairman, read to the meeting a letter which had been brought by the Rev. Jacob Leroy, rector of St. Martin's-in-the-Fields, extending to Dr. Harris the heartiest congratulations of that parish. Interesting and

and then Dr. Harris pronounced the Benediction. Altogether it was an anniversary to be remembered. The vestry have issued an attractive pamphlet with an account of the proceedings. After the meeting on Monday night the Rev. Dr. Harris asked the writer, "Were they talking about me? If they were, I did not recognize myself. Am I anything like that?" This was simply Dr. Harris'



striking addresses were then made on different aspects of Dr. Harris' worth and work by C. Stuart Patterson, Esq., the Hon. William Potter (vestrymen), George Wharton Pepper, Esq., and Francis A. Lewis, Esq.

The climax of feeling was reached when Edward S. Buckley, Esq., the rector's warden, on behalf of the parishioners, in a few well-chosen words, presented a purse to Dr. Harris, expressive of the good-will and love of the congregation,

innate modesty, for everything that had been said was true.

St. John's University, Shanghai, closed its thirty-fourth year and held its seventeenth annual commencement on June 28th, at which time it graduated twenty-one men who received the degree of Bachelor of Arts. Prominent American and Chinese officials attended. The day was a satisfactory ending of a most successful year.

IN MEMORIAM

The death of Mr. Orlando Crease, Second Vice-President of the Sunday-school Association of the Diocese of Pennsylvania, occurred on Wednesday morning, July 30th, at his home in Germantown, Philadelphia. The funeral services were held the following Friday afternoon at five o'clock in St. David's Church, Manayunk. The Bishop of the

Treasurer of the "Sheltering Arms;" and one of the Board of Managers of the Advancement Society. In addition to these offices he was on the Board of Directors of the United Security and Trust Company; a member of the Board of Directors of the Pennsylvania Institute for the Deaf and Dumb at Mount Airy; and a member of the Society of the Sons of St. George.

of the Association, was unflagging. Because of advancing years and physical infirmity he was unable to leave his home the last few years.

He was a thorough Churchman, interested in every phase of Christian work, charitable in his nature and optimistic in his vision of spiritual realities. These attributes made his counsel and advice most valuable as a member of the Executive Board of the Sunday-school Association.

Passing away at the age of ninety years, he lived far beyond the allotted time of three-score years and ten.

His long and honorable life of usefulness to the Church should be an inspiration to those who were associated with him in Christian work.—*From American Church Sunday-school Magazine for September.*

ORLANDO CREASE

At a special meeting of the vestry of St. David's Church, Manayunk, Philadelphia, held August 1, 1913 the following minute was adopted:

On Wednesday morning the thirtieth day of July, in the year of Our Lord one thousand nine hundred and thirteen, Almighty God took unto Himself the soul of His servant Orlando Crease. For fifty years and more as rector's warden and as superintendent of the Sunday-school, Mr. Crease lavished upon St. David's parish the whole-hearted devotion of an intensely devoted and loyal nature. In the service of the Church, in the parish, in the maintenance and furtherance of its spiritual and temporal welfare he was indefatigable. To the end of his long and useful life the parish of his love was constantly in his thought and in his prayers.

Master worker for Christ and His Church he was indeed. He was a master Christian as well. The secret of his life, of his insight, his sound judgment, his blamelessness, his intense loyalty to Christ and the Church is found in the devotional habit which he formed in early years and maintained to the end. The especial marking of the man was prone submission to the Heavenly Will.

Truly we may say that in Orlando Crease it was granted us to see not only the power, but also the beauty and attractiveness of the Christian character.

To have known him intimately a



Diocese officiated, assisted by other clergymen of the Diocese.

For more than fifty years Mr. Crease was connected with St. David's Church as a Warden and as Superintendent of the Sunday-school. He also represented his parish many times as a delegate to the Diocesan Convention. He was one of the Trustees of the Diocese; was a member of the Commission on Church Work Among the Deaf; Vice-President of the Bishop White Prayer Book Society;

In 1874 he was elected a member of the Executive Board of the Sunday-school Association of the Diocese, serving one year. He was again elected in 1881 as a member of the Board, and was made Second Vice-President in 1888, serving in that capacity until the time of his death. For many years he also served as Treasurer of the Lenten and Easter offerings.

During all these years his interest in Sunday-school work, especially the work

friend and counsellor was high privilege indeed.

To look back upon his completed life as we do this day, is to recognize and own as never before this privilege.

May his place be this day in peace, and his habitation in the Heavenly Jerusalem.

In reverent respect for his memory the rector and vestry of St. David's parish have ordered this minute to be entered upon the records of the vestry, to be sent to the members of his family and to be published in the Church press.

EDWARD S. HALE, Rector.

B. A. MITCHELL, Secretary.

The following minute has been adopted by the Men's Guild of St. David's Parish upon the death of Mr. Orlando Crease:

"Forasmuch as it has pleased our Heavenly Father to take to Himself, after many years of patient waiting, our friend and fellow member, Orlando Crease, we desire to record our appreciation of his worth.

"In the death of Mr. Crease the Men's Guild of St. David's has lost a warm friend, who was ever interested in its progress and the development of its best interests.

"Resolved, That a copy of these minutes be sent to his family."

"B. A. MITCHELL,

"GORDON LEECH,

"Committee."

THE REV JOHN C. LEWIS

The Rev. John C. Lewis, for eleven years a clergyman of this Diocese, died suddenly at his home in Tyrone, Pa., on July 8th.

Mr. Lewis was born in England in 1846. He came to this country in 1872. After much experience as a lay worker in many fields, Mr. Lewis began a mission at Somerton, in the County of Philadelphia, in October, 1897, with the approval of Bishop Whitaker and the rector of the nearest parish, the Rev. S. F. Hotchkin, of St. Luke's, Bustleton. The little chapel of St. Andrew's-in-the-Field was opened for services in July, 1900. A year later the chapel was consecrated, and Mr. Lewis was, on the same Sunday, made deacon. He continued his faithful work in this field until last year, when he resigned to accept

charge of Trinity Church, Tyrone, in the Diocese of Harrisburg.

For some fifteen years Mr. Lewis held the post of City Forester; and the modest salary of this position enabled him to give his services to the mission at Somerton without stipend.

Mr. Lewis was advanced to the priesthood by Bishop Darlington on Trinity Sunday last, less than two months before his sudden death. His was a quiet and inconspicuous life, but the kind of life that is remembered gladly for its faithful and constant devotion to the Master's cause.

MISS ANNA BLANCHARD

For half a century Miss Blanchard has been a communicant and active worker in the Church of the Holy Trinity, Philadelphia. Untiring in her efforts, lovable in her character and therefore drawing to her all with whom she came in contact, full of hope and so cheering her fellow-workers, Miss Blanchard made her church membership a reality. Her rectors could always rely upon her for advice and help, and her generosity was unbounded. But her charities were not confined to the parish. Every good cause in the city gained her sympathy, and in many philanthropic enterprises she took a leading part. Her home on Walnut Street was always open, and not only were meetings held there in the interest of many charities, but missionary bishops and clergymen always found a sincere welcome. With her sisters, Miss Maria (who died a short time ago) and Miss Harriet, Miss Anna Blanchard made many generous gifts to institutions in the city and elsewhere. Her generous aid to the Episcopal Hospital and to Hampton can never be forgotten, and multitudes who did not know her personally are to-day reaping the benefits of her warm heart and liberal hand. Such lives make the prayer real: "Almighty and everliving God, we yield Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints who have been the choice vessels of thy grace, and the lights of the world in their several generations."

Miss Blanchard died at Spring Lake, N. J., August 2d, and was laid at rest in Laurel Hill.

FLOYD W. TOMKINS.

MISS LILLA S. PECHIN

The late Lilla S. Pechin was a Bible Class Teacher in St. Luke's Parish for about forty-seven years; St. Luke's grew out of what used to be the Episcopal Hospital Mission. She taught a class of men in the morning, and a class of women in the afternoon. She seemed to be successful with both sexes although she seemed to exercise a more potent influence over men. She was a first-class Bible student and always prepared her Lessons most carefully and thoroughly. She kept in personal touch with each member in her classes, calling on all within a certain period every year. She was intensely evangelical in her presentation of Bible truth, and her people, the members of the Bible classes, followed her in this respect with the greatest devotion. She was godmother to scores of children born to the members of her classes.

Her life was a beautiful testimony to the reality of the Christian religion. She trusted in God's love through Jesus Christ Our Lord most implicitly. She was a sure believer. She declared that she knew Whom she had believed. She had the most appealing devotion in prayer of any woman I ever knew. To a very positive and magnetic personality there was added the sweetness and tenderness of a little child. She was greatly loved all through this section of the city. She was a woman of means and helped those in need all through the district, paying the rent for poor, aged widows and maiden women, sending coal to struggling mothers with large families, and doing good works, not only in the winter, but all the year round. She was a great blessing to scores of men, women and little children. She will be greatly missed by a multitude of people whom she defended and protected in what seemed an unequal struggle for existence. Truly her memory is blessed, and her works do follow her.

Heber's words are fitting on her departure:

"Thou art gone to the grave! but we will not deplore thee,

Since God was thy ransom, thy guardian and guide;

He gave thee, He took thee, He will restore thee,

And death has no sting since the Saviour hath died."

JOSEPH MANUEL.

NEWS DEPARTMENT

Editor

THE REV. B. S. SANDERSON
Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

The Bishop of the Diocese returned to Philadelphia September 12th, after a vacation spent quietly with his family at Rockport, Mass.

Bishop Garland spent August camping and fishing with a party of friends in the wilds of Canada.

Rev. Stanley W. West entered upon his duties as rector of Christ Church, Pottstown, early in the summer.

Holy Trinity Church, Philadelphia, has recently received a bequest of \$5,000 from the estate of the late Francis A. Wyeth, long an active and interested worker in the parish.

Rev. R. K. Yerkes, D.D., has accepted the call to be rector of the Church of the Transfiguration (Thirty-fourth Street and Woodland Avenue, Philadelphia), entering upon his new duties October 1st. Dr. Yerkes will continue his work as instructor in the Semitic Department at the University of Pennsylvania.

The Boys' Club (at Howard and Somerset Streets), maintained by the Church Club of the Diocese, reports an unusually busy and successful summer. An attractive feature has been the new swimming pool, opened about July 1st. The club has an enrolled membership close upon nine hundred.

A memorial tablet (commemorating the removal of the church from its former site, corner of Front and Margaretta Streets) inscribed in memory of Rev. Thomas Poole Hutchinson, curate and rector from 1874 to 1896, was placed early in July in Calvary Monumental Church—Rev. C. L. Steel, rector.

Rev. R. Heber Barnes, has entered upon his duties as resident chaplain of Christ Church Hospital.

The Clerical Brotherhood renewed its meetings Monday, September 15th. The speaker was Rev. J. B. Halsey, who spoke entertainingly of his recent trip abroad under the caption, "The Ramblings of a Rambler."

September 1st Rev. A. W. Shick, recently president of St. Martin's College

and rector of the Church of Evangelists, Philadelphia, entered upon his duties as Missionary at Highland Park.

Rev. E. S. Towson has resigned the rectorship of the Church of the Covenant, Philadelphia, to accept work in the missionary jurisdiction of Spokane.

By the will of the late Francis H. Smith, Holy Trinity Church, Philadelphia, received \$75,000 as an addition to its Endowment Fund. The family pew in the church is to remain free as a memorial to his father.

Of the graduates of the last class of the Philadelphia Divinity School, Rev. W. R. Edwards is curate at St. Stephen's Church, Philadelphia, Rev. E. J. Harry at the Church of the Atonement, and Mr. Niblo at St. George's, West Philadelphia.

Early in September Rev. W. C. Patterson, of the Diocese of Kansas, was canonically received into this Diocese.

Rev. Francis M. Wetherill, recently warden of Leonard Hall, South Bethlehem, is the curate at old Christ Church, Philadelphia.

A handsome baptismal font of Carrara marble was placed in All Hallow's Church, Wyncote, early in the summer as a memorial.

At the Church of the Evangelists (Seventh and Catherine Streets, Philadelphia) an entirely new sort of work is being undertaken. The Rev. J. P. Frank has been given, by the Bishop, the general oversight, and a serious attempt will be made to reach the various nationalities in the neighborhood. A service for Italians with a native priest in charge has been started and other kindred efforts are planned in the immediate future.

On the evening of September 14th, Bishop Rhinelander visited Trinity Church, Centerville, Bucks County (Rev. Robert Bell, rector), where a most interesting and promising work is being done.

The Sunday-school Secretary for the Third Missionary Department (the Rev. Stewart U. Mitman, Ph.D.), spent the seventeenth Sunday after Trinity in old Christ Church, Philadelphia. On Saturday evening he met with the officers and teachers of the School for Conference. He preached at both services on Sunday, besides visiting and addressing the Sunday-school. He would be pleased to make similar appointments in the district for week-days or Sundays during the winter. His post office address is South Bethlehem, Pa.

Rev. Edwin S. Carson has resigned the

rectorship of St. Paul's Memorial Church, Philadelphia, to become the vicar of the Cathedral of Our Merciful Saviour, Faribault, Minn. He assumes his new duties October 1st.

During the summer an elaborate and most effective system of lighting was installed in Emanuel Church, Holmsburg, Rev. C. Sidney Goodman, rector.

Rev. Charles A. Rantz is curate at St. Matthew's Church (Girard Avenue and Eighteenth Street, Philadelphia).

Extensive improvements and repairs were made in St. Luke and the Epiphany Church, which was closed for the greater part of the summer, during the absence of the rector, Rev. D. M. Steele, who was abroad.

During August an unique experiment was successfully tried out at St. Timothy's parish house, Reed Street (the settlement work of St. James' Church, Philadelphia). Services were conducted on the roof garden, familiar hymns used, and addresses of an informal character made by the vicar. The attendance exceeded all expectations.

HOME FOR CONSUMPTIVES

Bishop Rhinelander has appointed All Saints' Day as the date for the dedication of the new chapel of the Home for Consumptives at Chestnut Hill. The service will be held at 10.30 A. M.

MISSION STUDY CLASS

Mrs. J. Nicholas Mitchell, Diocesan Educational Secretary, has been seriously ill in Belgium for the past three months and it is doubtful when she will be able to return to this country or resume her work. The Bishop has appointed Mrs. H. A. Pilsbry temporarily to the office, to be assisted by Mrs. A. H. Lane, Mrs. Morris W. Stroud and Miss Lydia West.

A Corporate Communion for the R. L. M. Mission Study Class Alumnae and Parish Educational Secretaries was celebrated at St. Mark's Church September 30th at 10 A. M. The Bishop of the Diocese was the celebrant and made the address.

This service was followed by a conference at 1505 Spruce Street on educational work.

A Normal Mission Study Class will be held at the Church House on Friday mornings at 10.15 o'clock. The first

class beginning October 31st and continuing for seven consecutive Fridays.

Subject: China.

Text-book: "The Emergency in China," by Dr. Pott.

Leader: Mrs. H. A. Pilsbry.

Applications for membership in this class should be made to the Leader (address Church House) before October 15th.

Rectors of parishes are urged to see that some one woman in the parish joins a class. Should the number of applicants be sufficient, other classes will at once be formed.

It is Mrs. Mitchell's earnest desire that every parish in the Diocese should have its Educational Secretary and Mission Study Class. Her inability to conduct the work at present is deeply regretted and we earnestly beg your co-operation, that when Mrs. Mitchell returns to the work she has so splendidly developed she may find it full of vitality.

A JUNIOR AUXILIARY MEETING

On Thursday afternoon, October 30th, at four o'clock, there will be a meeting under the auspices of the Junior Auxiliary of the Diocese. The Rt. Rev. Charles H. Brent, Bishop of the Philippines, will make the address. Bishop Rhinelander will preside. The place of the meeting will be announced to the Juniors later. Admission will be by card. This meeting is intended especially for older girls and young women. It is hoped that many will avail themselves of this opportunity to hear Bishop Brent.

THE UNITED OFFERING

The sum in hand of the United Offering of the Woman's Auxiliary of the Diocese of Pennsylvania, which is to be presented at the Triennial Thank-Offering Service on October 9th, in New York, is at this date, \$35,417.24.

The United Offering presented in Richmond in 1907 was \$38,425.30, and that of Cincinnati in 1910 was \$36,076.57. Let us hope the deficiency will be more than retrieved in the offering of 1913.

September 17, 1913.

At the Missionary Conference held at Silver Bay, N. Y., July 10-20, 117 delegates of our Church were in attendance. Ours was the largest delegation with the exception of the Presbyterians.

THE DIVINITY SCHOOL

The academic year of the Divinity School begins on Thursday, the 25th of September. An unusually large number of applicants, the majority of whom hold college degrees, will present themselves for admission. If the accommodations on the school grounds are found insufficient, the joint boards have authorized the engagement of rooms in the neighborhood for students. The school buildings have been thoroughly renovated during the summer. The walls of the rooms and halls have been repainted, and needed repairs made. The tennis courts, which have been worn out by use, have been reconstructed, and, at the earnest request of the students, dirt courts substituted. The courses of study have been increased and it is probable that the English block system of hours for lecturing will be used to a large extent during the coming year. The applications for post-graduate work in the school have been numerous, but these have been rejected for lack of accommodations.

MISSIONARY CALENDAR

"The Church Missionary Calendar for 1914," issued by the R. L. M. Mission Study Class Alumnae, is now on sale at the Woman's Auxiliary Room, Church House, on Mondays.

Special features of this issue are: An article by Bishop Rhinelander, "The Whole Church for the Whole World," and a review of Present Work in the Philippines, prepared for the "Calendar," by Bishop Brent.

The bishops of the missionary districts have been communicated with and the information in the "Calendar" for the most part comes directly from the field and is in many cases written by the bishops.

The St. Andrew's Brotherhood is for the first time represented in the "Calendar."

Miss Emery has again prepared the week devoted to the Woman's Auxiliary; Miss Lindley, the Junior Auxiliary; Rev. R. E. Gardner, the Sunday-school; Miss E. Satterfield, the United Offering; Mrs. Thomas Roberts, the Girls' Friendly; Mrs. J. Nicholas Mitchell, the month devoted to China,—which is the subject for the Mission Study Classes this year.

"The Church Missionary Calendar" contains information from every missionary district of the American Church.

Believing this report of our representatives to be of value to every member of the Church we ask your interest and co-operation.

All money over and above the cost of issuing the "Calendar" is sent to the Board of Missions for General Missions to apply on the apportionment.

Price, 25 cents; postage, 5 cents.

Orders to be sent to Mrs. F. W. English, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

ADELINE AVERY PILSBRY,
Editor.

DAUGHTERS OF THE KING

The Daughters of the King will hold their thirteenth convention on the 14th, 15th and 16th of October, in New York City.

The services and meetings will be as follows:

Oct. 14.—"Quiet Hours" in the Cathedral at 3.00 P. M. conducted by the Rt. Rev. Philip Mercer Rhinelander, D.D., Bishop of Pennsylvania. Mass meeting in the Cathedral at 8.00 P. M. Preacher, the Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky.

Oct. 15.—Corporate Communion at 7.30 A. M. in St. Agnes' Chapel. Business meetings at 9.30 A. M. and at 2.30 P. M. in the parish house of St. Agnes' Chapel. Evening service at 8.00 P. M. in St. Agnes' Chapel. Preacher, the Rt. Rev. John Gardiner Murray, D.D., Bishop of Maryland.

Oct. 16.—Corporate Communion at 7.30 A. M. in St. Agnes' Chapel. Business meetings at 9.30 A. M. and at 2.30 P. M. in the parish house of St. Agnes' Chapel. The afternoon meeting on this day will be devoted to papers on subjects of interest to the Order and to discussions of the work.

All women interested in church work are cordially invited to these meetings, particularly to this mass meeting on Tuesday night and to the meeting on Thursday afternoon.

The corner-stone of a new church has been laid at Aomori, Japan. Our mission building there was destroyed in the disastrous fire which swept the city three years ago. The erection of a new building has been long delayed, although rendered most desirable.

Wednesday, November 5

Evg. MORRISVILLE—*All Saints' Church*..... The Bishop

Sunday, November 9—25th Sunday after Trinity

A. M. PHOENIXVILLE—*St. Peter's Church*..... The Bishop
A. M. CONSHOCKEN—*Calvary Church*,

The Bishop Suffragan
Evg. WISSAHICKON—*St. Stephen's Church*..... The Bishop
Evg. BRANCTOWN—*House of Prayer*, The Bishop Suffragan

Wednesday, November 12

Evg. VENANGO—*St. George's Church*.. The Bishop Suffragan

Sunday, November 16—26th Sunday after Trinity

A. M. OXFORD—*Trinity Church*..... The Bishop Suffragan
A. M. NORRISTOWN—*St. John's Church*..... The Bishop
P. M. CRESCENTVILLE—*Trinity Church*,

The Bishop Suffragan
P. M. BRIDGEPORT, *Christ Church*..... The Bishop
Evg. CHELTENHAM—*Trinity Church*.. The Bishop Suffragan

Wednesday, November 19

Evg. WISSINOMING—*St. Bartholomew's Church*,
The Bishop Suffragan

Sunday, November 23—Sunday next before Advent

JENKINTOWN—*Church of Our Saviour*,
The Bishop Suffragan

OAK LANE—*St. Martin's Church*..... The Bishop
(VISITATION).

P. M. OGONTZ—*St. Paul's Church*.... The Bishop Suffragan

Wednesday, November 26

Evg. PHILADELPHIA—*St. John's Free Church*,... The Bishop

Sunday, November 30—First Sunday in Advent

A. M. ARAMINGO, *St. Paul's Church*..... The Bishop
A. M. TORRESDALE—*All Saints' Church*,

The Bishop Suffragan
P. M. BUSTLETON—*St. Luke's Church*..... The Bishop
Evg. EDDINGTON—*Christ Church*.... The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later than the 21st of the month.

October 4. Saturday

Junior Auxiliary. Corporate Communion Service followed by conference on "What to do now, and what to do next," at the Church House, at 10.00 A. M.

October 5. Twentieth Sunday after Trinity**October 6. Monday**

Clerical Brotherhood. Church House, 11.30 A. M. "The Church and the Vice Question." Speaker: the Rev. Herbert W. Wells, Secretary of the City Club.

October 12. Twenty-first Sunday after Trinity**October 13. Monday**

Clerical Brotherhood. Church House, 11.30 A. M. "Twentieth Century Sin." Speaker: Jesse D. Burks, Director of the Bureau of Municipal Research.

October 14. Tuesday

Convocation of North Philadelphia meets at St. Bartholomew's Church, Twenty-fifth Street and Lehigh Avenue. Business session, 5.00 P. M.; supper, 6.30 P. M.; service and address, 8.00 P. M.

October 16. Thursday

Convocation of West Philadelphia meets at Grace Church, Leidy and Girard Avenues, 4.00 P. M.

October 18. Saturday—St. Luke**October 19. Twenty-second Sunday after Trinity****October 20. Monday**

Clerical Brotherhood. Church House, 11.30 A. M. "Churchmanship." Speaker: the Rev. Thomas S. Cline, Rector of Grace Church, Mount Airy.

October 21. Tuesday

Convocation of Germantown meets at Grace Church, Hulmeville.

October 23. Thursday

Convocation of Norristown meets at Christ (Old Swedes') Church, Upper Merion (Bridgeport).

Meeting of Council of Girls' Friendly Society, Holy Trinity Parish House, 2.30 P. M.

October 26. Twenty-third Sunday after Trinity**October 27. Monday**

Woman's Auxiliary. Indians' Hope Association, Church House, 11.00 A. M.

Clerical Brotherhood. Church House, 11.30 A. M. "Side Lights on the General Convention." Speakers to be announced.

Church Club meeting at Church House, 8.00 P. M. Our Deputies to General Convention will speak.

Convocation of South Philadelphia, Church House, 4.30 P. M.

October 28. Saints Simon and Jude

Anniversary of the consecration of Bishops Rhinelander and Garland, to be observed as a Day of Intercession for Missions, at the Church of the Advocate.

October 30. Thursday

Junior Auxiliary Meeting, Holy Trinity Parish House, 4 P. M. Speaker: Bishop Brent.

October 31. Friday

Mission Study Class meets in Room 8, Church House, at 10.00 A. M.

November 1. All Saints' Day

Dedication of new chapel of Home for Consumptives, Chestnut Hill, 10.30 A. M.

DIOCESAN MEMORIES

By JOHN ANDREWS HARRIS

The only reason for putting these "Memories" on paper is that the Bishop has asked me to do so. Otherwise I would not presume to give them to THE CHURCH NEWS of the Diocese of Pennsylvania. The main subjects treated will be

- 1 The Bishops.
2. The several divisions of the Diocese which originally was coextensive with the whole State.
3. The various phases of diocesan missions from the beginning.

And first, as to the Bishops whom I personally remember.

The only time that I can recall seeing Bishop Onderdonk was when, as a very little boy, I was taken to see a confirmation by him one Sunday night at my father's church and was much impressed by the Bishop's personal appearance. Being, however, a member of a clergyman's family, I heard a good deal about him. He resigned his office in 1844.

Bishop Alonzo Potter was elected to succeed Bishop Onderdonk on May 23, 1845, by a majority of the clergy and the unanimous vote of the laity, and was consecrated on September 23d of the same year. It may not be without interest to recall the condition of diocesan affairs when he became Bishop as contrasted with the present "Diocese of Pennsylvania." As far as extent is concerned, the Diocese comprised the whole State, and had one Bishop, 121 clergy, 117 parishes and 8,865 communicants. Today, with only the five counties in the southeast corner of the State, the Diocese (by the showing of the last General Convention *Journal*, 1910) has two Bishops, 290 clergy, 124 parishes, 67 missions, and 55,561 communicants. It is something to have been living throughout such growth. Such was the work in 1845 which Alonzo Potter was called to oversee—small in church matters, large in square miles—making a great tax upon physical endurance, with the comparatively primitive methods of travel; almost enough to fill the greater part of one's time and strength. But something more trying than that was to meet the new Bishop. The ecclesiastical partisanship of the clergy and laity was very bitter, and was kept alive by a partisan press mis-called "religious." I can well remember the outcry aroused by the putting a gilt

cross on St. Peter's Church at Third and Pine Streets. It raised such a storm as might have been excited if the Sultan of Turkey had elevated a gilt crescent in the same place. In those days it was a very rare exception to have the Holy Communion a part of the church service more frequently than on "Communion Sunday," *i. e.*, once a month, generally on the first Sunday thereof. And in this connection may be mentioned a curious superstition of the period which no clergyman who cared for his peace of mind might fail to heed, namely, that the only time at which one might preach in a surplice was on "Communion Sunday;" at all other times preaching must be in a black Genevan gown. Any one who ventured to transgress this unwritten law and preach in a surplice was apt to be considered on the way to the banks of the Tiber! Nor only so: the ordinary house or street dress of a clergyman was generally in a fashion supposed to indicate what were his "views" as to the safest road in quest of eternal life. If you met a man with a prim white necktie of a certain air and shape you might with much safety determine his ecclesiastical tenets. If you met another man with the newly invented "m. b. vest" and without any necktie at all, you might be sure that if the two got into any argument about "religion," it would be evident that "odium theologicum" was not a thing of the past. The atmosphere was full of petty, rancorous, antagonisms and suspicions.

Into such an ecclesiastical atmosphere did Alonzo Potter enter as Bishop in 1845, as said above, by a majority vote of the clergy and the unanimous acclaim of the laity. He began his work in a most practical way, by setting churchmen to do some practical work which would bring them together, cause them to realize that there was something to do in which partisan churchmanship need have no place, and thus insensibly get more to feel, on each side, that there was something good even in their opponents. Being a born and thoroughly trained educator, he naturally began with the matter of Christian education, and took up the rehabilitation of "The Academy of the Protestant Episcopal Church." This Academy had been started in its career as a high-grade classical and mathematical school in 1785 under the direction of a board of trustees of which Bishop White was President. It held

this position for a few years, and then sank to a school of lower grade at first, and then became a mere charity school. But its paper organization was kept up, the board of trustees continuing their stated meetings with unflinching regularity.

In 1845 these trustees determined to restore the original character. Bishop Potter threw himself into the work with characteristic energy, and with a natural result. The Rev. Doctor George Emlen Hare was elected headmaster, and in September, 1846, the school was opened in a sizable room of a building at the southwest corner of Twelfth and Filbert Streets, Philadelphia. I went there in the middle of October, and found twenty-eight boys at their desks under the supervision of the headmaster and three or four assistants. Applications for admission became so numerous that larger quarters became necessary and the trustees rented the upper stories of a large building on Market Street near Ninth, the ground floor being occupied by a hardware store. It was evident very soon that even larger accommodations were needed to meet the growing demands for admission, and the trustees with funds which had been accumulating from the sale of a large tract of land in the interior of the State which had been granted by the Legislature in the earlier days of the school, bought a lot at the corner of Juniper and Locust Streets and erected on it a building which, owing to the increase of pupils, has been enlarged several times, the latest addition being a separate house in the rear of the lot to accommodate the little boys.

From the beginning of his headmastership, Dr. Hare secured in a remarkable way not only the respect but also the affection of his pupils. His standard was high, and he successfully made it their standard. One thing which characterized the discipline of the school was the absolute disuse of the rod. In every other high-grade pay school in the city there was a liberal use of it as the *ultima ratio* of education. No formal rule was ever passed by the trustees to forbid its use, but from the day of Dr. Hare's entering upon his duty as headmaster, not a single boy has been thrashed that he might become a better boy or a better citizen. This example was set by the Episcopal Academy to the whole city, and was gradually followed by every other pay school of good repute. Of

course, there were some bad boys in the Academy, as in every large school; but if a boy was found to be impervious to moral suasion at the Academy, or played the part of a moral corrupter, his shadow ceased to darken its walls. A large number of the most prominent churchmen of the Diocese have been trained in it.

This revival of the Episcopal Academy was the first of the ways, to quote the language of his biographer (Bishop M. A. De Wolf Howe) in which "he got rid of theological and ecclesiastical differences, not by a proscription of such as differed from him, not by an *ex cathedra* rescript or bull, but by engaging men who had distrusted one another in joint labors for God and man, and so their differences were forgotten, overshadowed, or obliterated by their agreements." It had to do with a better intellectual as well as moral training of the rising generation—both boys and girls; for a school for girls also was started on parallel lines as the school for boys. For some reason or other it soon ceased its work.

The second effort to eradicate theological strife was by interesting the active members of the Diocese—both men and women—in a plan to help the bodies of men and women who were in sickness and pain, and who were without means to pay for adequate care. This effort took shape in the organization of the Episcopal Hospital, which began in a very small way.

As a matter of fact, it was felt by the committee called into consultation by the Bishop, that there was a crying need for enlarged hospital accommodations in Philadelphia for the sick poor. Hospitals there were and good ones, but the population of the city was increasing very fast, and the need of another was felt to be imperative. There were only two main questions to be decided: the first, whether such new hospital should be the work of all denominations of Christians combined, or whether it should be under the control exclusively of the Protestant Episcopal Church? the second, where it should be located? It was finally decided that it should be controlled entirely by the Diocese of Pennsylvania; but the second point was still in doubt, when the question was decided by the gift of house and land by two ladies who had listened to a forceful appeal in a sermon preached in St. Andrew's Church by its then rector Dr. (afterward Bishop) William Bacon Stevens.

The property was situated at what is now Lehigh Avenue and Front Street, a locality then out in the country. The gift is thus recorded on a mural tablet placed in the Hospital when it was erected in 1862 as the accommodations in the Leamy House were entirely insufficient: "The ground on which is built this Hospital of the Protestant Episcopal Church was given for that purpose from love to Christ and His Church and a desire to alleviate the sufferings of the sick and wounded, by Miss Ann Leamy and Mrs. Elizabeth Stout, together with the House which had been the home of their parents, and the place of their birth, in which they had themselves passed their happiest years." What was then a place far in the country is now densely built up, a great center of factory work which involves many accidents; and the center of an ever-growing population.

The Leamy House was opened as the Hospital on December 11, 1852. By the end of that year only six patients were treated. During the whole of the year 1853, 174 patients were treated. During the year 1912, 4,718 were treated. "Great oaks from little acorns grow!"

The founding of this hospital was Bishop Potter's second method of allaying the factional discord of the Diocese into which he had come as its Bishop—combined work for the sick and afflicted, and the combination was made up of those who were ecclesiastically at opposite poles.

Those who desire to trace all the steps of the founding will find them in the pamphlet by Israel W. Morris, son of one of the founders, Dr. Caspar Morris, bearing the title "Steps in the History of the Episcopal Hospital of Philadelphia, 1851-1904."

One fact should be kept in mind, namely, that since it was first opened the Episcopal Hospital has never received any subsidy from the State Legislature. It is, therefore, free from any political influence—an independence which, so far as the writer knows, is possessed by no other prominent hospital in Philadelphia, except the "Pennsylvania Hospital" at Eighth and Spruce Streets.

The third move in the building up of the Diocese was the establishment of what is known as "The Philadelphia Divinity School," opened in the fall of 1861. As in the two institutions already mentioned, the beginnings were on a small scale. Under the Bishop's oversight,

some years before that date, a few young men intending to be ordained had been receiving theological instruction from the Rev. Doctor George Emlen Hare in a class room set apart for that purpose by the trustees in the building of the Episcopal Academy. As it became evident that the work would grow, the instruction was extended under a full staff of teachers. In the following winter "The Philadelphia Divinity School" received a charter from the Legislature of the State and was opened in a large house in West Philadelphia. Later, it was domiciled in its present academic quarters. Its curriculum was enlarged, and some years ago a post-curriculum course was established for the training for post-graduate degrees. It has proven itself worthy of the foresight of its founder and the signal ability of its professors.

Bishop Potter also laid the foundations of what has since developed into "The Deaconess House," where women are trained to give their valuable help to the beneficent work of the Church among the needy, the sick, the ignorant, who compose so large a proportion of humanity.

But beside establishing these monumental evidences of his wisdom and power, Bishop Potter was unwearied, in season and out of season, in efforts to make the world better. Naturally his influence grew because men trusted him and he became a monumental figure not only in his own Diocese but in the Church at large and in the nation during the terrible Civil War. But it became a burden which even his stalwart frame and indomitable will could not uphold. He was forced to ask for an assistant bishop, and, finally, to take a long sea voyage in search of a recovery, to San Francisco via the Straits of Magellan. The vessel on the homeward voyage touched at Panama, and there he contracted the dreaded fever of that name, and died after the ship reached San Francisco, on the morning of July 4, 1865. It was his work that, under God, made "Pennsylvania" the great Diocese which it became, and just *because* (as Bishop Howe says of him): "He was Bishop of the entire Diocese, and not of any part or faction in it—the impartial friend and counselor of every good man in the Church. Thus the Diocese grew into harmony—fraternal relations were established between all the clergy; party spirit was dispelled; and if there was not

entire unanimity of opinion among all men learned from him to tolerate and respect each other's differences, and to realize that they who cannot pronounce shibboleth alike may yet all belong to the House of Israel."

(To be Continued)

ALFRED H. BUCKLEY

At a special meeting of the vestry of St. Martin's Church, Oak Lane, held June 4, 1913, to take action on the death of the late Alfred H. Buckley, it was

Resolved, That the Rector, Church Wardens and Vestrymen of Saint Martin's Church, Oak Lane, desire to place on record their high estimate of the Christian character and worth of their late fellow-member, Alfred H. Buckley, and also to extend to his widow and family their sympathy in the mutual loss; and

Resolved, That a copy of the above be sent by the Secretary to Mrs. A. H. Buckley and that a copy also be inserted in the next issue of the CHURCH NEWS of the Diocese of Pennsylvania.

Attest: THOMAS M. BAINS, Sec'y.

CHURCH TRAINING AND DEACONESS HOUSE

The full term of the Church Training and Deaconess House will begin the first day of October.

As the General Convention does not open until the second Wednesday in October, nothing would be gained by deferring the opening of the School for a week as has been the custom the year of the General Convention.

A special course has been outlined for Sunday-school teachers, and all lecture courses and classes held at 708 Spruce Street are open to Church women free of charge. It is too early to be able to give the schedule for the coming term, but full information will be furnished upon application to the Housemother.

THE ALUMNÆ OF THE CHURCH TRAINING AND DEACONESS HOUSE

The Extension Committee of the Alumnæ of the Church Training and Deaconess House wish to call the attention of the clergy of the Diocese to the fact that it has undertaken the work of dealing with applications for positions for the graduates of the House in parishes, institutions and all other kinds of church work. Applications for workers may be made by personal interview or by mail, addressed to The Extension Committee, 708 Spruce Street, Philadelphia.

The Devotional Column

THE LIFE OF PRAYER

Paper No. 1—Prayer

We seek companionship because we are driven to it by the needs of our heart; we are creatures of affection because we are made in the image and likeness of God. And God is Love, so says St. John.

Once Love lay hid in the warmth of God's own inner Being, but His love in its activity went forth from its own inner shrine and created—the world and us.

So God is Life because God is Love. The love of God as it flowed out from Himself created Life.

Life as it is disclosed to us is on an ascending scale, at the crown of which is man. Man with a life within a life; the spiritual within the physical, yet in this world inseparable. The one finding expression through the other; the invisible through the visible.

This spiritual life is self-directed, self-governed, free; and yet in its freedom it willingly submits to the binding power of love. For the desire of the human heart to love and be loved is a divine instinct implanted in man by Almighty God when He formed us in His own image.

God made us for Himself, that His love might find its rich content in us; therefore He bound us to Himself by causing us to look up to Him as the Source of our life and the Provider of all our wants, spiritual and physical, that we might give Him in return for all His gifts the noblest gift the human heart can give—the free offering of love. And in this giving we find our joy and peace. For if love is the foundation of our spiritual life, joy is its superstructure and peace its crown.

But sin crept in to foul God's creation, and man was its victim. Man did not wholly lose the spiritual life which God had given him, but it was sadly weakened; he held it upon a slender thread. And eternal Love beholding with pity and compassion the feebleness of man once more became creative. "God so loved the world that He gave His only begotten Son." The Spirit of Love overshadowed the lowly maid and our Lord and Saviour became incarnate, born of Mary. Thus was our humanity gathered up into the Humanity of the uncreated Son of God. Jesus, God and man, the well-spring of life, became the Life of man. From Him every form of restored life—physical,

intellectual, moral, spiritual and eternal flows.

* * * * *

The Spirit of Christ in man is the bond which binds us back to God and immortality. "In Him was Life" and this life in man finds its fitting expression in prayer. Prayer is the vehicle by which man, conscious alike of his own immortality and weakness, lifts up his inner spirit into real effectual communion with God. As the inward spirit of man speaks to the Spirit of God, time and space are bridged, for we live in the eternity of God's Presence. Religion is the bond which binds the soul to God, and prayer is religion in action. It is the active love of man responding to the love of God; it is the divine life in man recognizing its source; it is man speaking to Almighty God in the speech of love.

HARRY RANSOME.

GIRLS' FRIENDLY: NOTICE

The October Council meeting of the Girls' Friendly Society will be held in the Parish House of the Church of the Holy Trinity, Thursday, October 23d, at 3 P. M. Election of officers for the ensuing year will be at 2.30 P. M.

GIRLS' FRIENDLY SOCIETY

OBJECTS

1. To band together in one society Church-women as Associates, and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer.
2. To encourage purity of life, dutifulness to parents, faithfulness in work, and thrift.
3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

CENTRAL RULES

- I. Associates to be Communicants of the Church (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being Diocesan and Parochial.
- II. Associates and Members to contribute annually to the funds; Working Associates at least \$1.00 a year; Honorary Associates at least \$1.50 a year; and Members at least 36 cents a year.
- III. No one who has not borne a virtuous character shall be admitted either as Member or as Associate; should that character be lost, membership in the Society shall be forfeited.

The Literature Department closed a very successful season's work by a Lawn Party, held the last of May at the residence of one of the vice-presidents, when tableaux of the Legend of the Holy Grail, Idylls of the King, Jeanne d'Arc, St. Francis of Assisi, and scenes from Twelfth Night and the Blue Bird, were given by Branches whose members had made special study of these books from the list given out by the Reading Union. Seventy-five papers on eleven different

subjects were sent in, including the work done by the candidates, and prizes and honor cards were awarded for the best. The list of books chosen for the coming year has been sent to the Branch secretaries.

The twenty-seventh annual meeting of Central Council will be held in Brooklyn, L. I., October 27th to 31st, and it is hoped there will be a large delegation from this Diocese.

Four Branches have been organized since May: Church of the Redemption, Philadelphia; St. Stephen's, Clifton Heights, Pa.; St. John the Evangelist, Lansdowne, Pa.; Church of the Messiah, Gwynedd, Pa. The Diocesan President, Miss Susan D. Wilson, 909 Clinton Street, Philadelphia, will be very glad to talk with any rector desiring to organize a Branch in his parish, and also with any churchwomen who will consider acting as associates.

Miss Ellen Hornor, head of the Commended Members' Club in this Diocese, and chairman of the Central Committee of Department on Commendation, was the official delegate of the Society in America to the Girls' Friendly Society anniversary week held in London during June.

WOMAN'S AUXILIARY NOTES

The Executive Committee asks that the members of the Woman's Auxiliary suggest to their rectors that they make the first Sunday in October a time for corporate communion in their parish branches and requests that the prayer for the General Convention be used at the service.

It is very difficult to get a correct list of the parish officers and delegates of the Woman's Auxiliary, as the material for the annual report must be in the hands of the printer early in the autumn, but if there are any changes in the parish branches, please send a *complete list before October 15th* to the chairman of the Publication Committee,

Miss Mary Jackson,
Bryn Mawr, Pa.,

Otherwise the lists will be printed as in the report of 1911-1912.

A domestic missionary in the district of North Texas is successfully making use of a motorcycle to reach his chain of missions. A congregation on Long Island, hearing of this, plans to give another machine for a like work.

COMMENCEMENT-ALUMNI DAY AT THE DIVINITY SCHOOL

Thursday, the fifth of June, was one of the most enthusiastic days in the history of the Divinity School and of its Associate Alumni. In previous years it has been the custom of the alumni to have their annual meeting and reunion on the day before Commencement Day, and the exercises of commencement week were thus extended over two days. This year the Associate Alumni appointed its annual meeting and reunion for the afternoon and evening of Commencement Day, which was accordingly styled "Commencement-Alumni Day."

At 8 o'clock the Holy Communion was celebrated in the Chapel of the Divinity School by Dr. Montgomery, the president of the Associate Alumni, and was followed by breakfast in the refectory. A goodly number of the alumni were present at the early service, some of them coming from a great distance.

At 11 o'clock the commencement services were held in the Church of the Atonement and were more fully attended than for many years previous. The Bishop of Pennsylvania presided, and the Rev. Dr. Batten was the preacher of the occasion. The graduating class was the largest since 1876 and was composed of the following men: David S. Agnew, Donald Birch, Beresford Bourne, James M. Collins, James D. Cummins, William Y. Edwards, Edward M. Golden, Ernest J. Harry, Leonard Hirsch, Edouard G. C. Jones, Josephus McDonald, James M. Niblo, Charles A. Rantz and Edgar F. Siegfriedt. The degree of Bachelor of Divinity was conferred upon the Reverends E. H. Bonsall, Martin Damer and F. O. Musser. The same degree was conferred also upon two honor men of the graduating class, the Reverends C. A. Rantz and E. F. Siegfriedt, who, during their senior year had also completed the additional work required for the degree. The degree of Doctor of Sacred Theology was conferred upon the Rev. Robert G. Osborn.

At one o'clock the members of the Faculty, the Associate Alumni and the graduating class, together with their friends, were the guests of the Joint Boards at luncheon at the School.

At 2.30 o'clock the business meeting of the Associate Alumni was held in the William Bacon Stevens Library. At this meeting the report of the ballots for alumni nominees to the Board of Over-

seers of the School was read and showed that the Rev. George G. Bartlett, '98, and the Rev. Harry P. Nichols, D.D., '76, were so chosen. The officers of the association for the ensuing year were chosen as follows: President, the Rev. Dr. Nichols; Vice-Presidents, the Rev. Dr. Hodge, the Rev. Dr. Heffern and the Rev. C. E. Betticher, Jr.; Secretary, the Rev. Dr. Yerkes; Treasurer, the Rev. R. J. Morris; for members of the Executive Committee, the Rev. Dr. Montgomery, the Rev. Dr. James, the Rev. C. H. Arndt and the Rev. C. W. Shreiner; Essayist, the Rev. E. J. Perot; Alternate Essayist, the Rev. Dr. Easton. At this meeting the by-laws of the association were so altered as to arrange for Commencement-Alumni Day as one day in future years.

A delightful feature of the day was the reception, at the dean's house, to the participants in the festivities of the occasion.

Supper was served in the refectory at 6 o'clock, and at 7.45 o'clock the final meeting of the day was held. The greetings to the new members of the Associate Alumni were responded to by the Rev. J. M. Niblo, the Rev. E. F. Siegfriedt, and the Rev. Dr. Osborn. Announcement was made that a member of the class of 1883 had presented to the school a "Dean's Stall" for the Chapel. The essay was read by the Rev. Roland Ringwalt on "The Growing Belief in Prophecy."

At all the services and meetings of the day the attendance was the largest in the history of the Associate Alumni and the enthusiasm shown for the school indicated the definite and positive future before it.

BROTHERHOOD OF ST ANDREW NOTES

The annual spring meeting of the Philadelphia Local Assembly was held Saturday afternoon and evening, June 7th, at Grace Church, Mt. Airy. "Chapter Ideals and Ideal Chapters" was the general theme for the conference. In the afternoon about 150 Juniors attended the meetings, while some 250 men were present in the evening. The principal speakers were Bishop Rhinelander and Mr. George Randall, Associate General Secretary of the Brotherhood.

At the Junior Examination on the History and Work of the Brotherhood, Edmund G. Hauff, of St. Simeon's Chapter, made the highest average and

will have all his expenses paid to the coming Convention in New York.

The Annual Convention of the Brotherhood will be held in New York City, October 1st to 5th. It promises to have the largest attendance of church members at a congress or convention in the history of the American Church. Already more than 220 men from Philadelphia have pledged their attendance. Churchmen in general, both clergy and laity, whether members of the Brotherhood or not, are invited, and as a wonderful program has been arranged, no one should miss this singular opportunity. The Local Assembly has issued a special convention number of *Our Work*, which includes the program in full, and copies of this number can be obtained at the Church House.

With the meeting at the home of Rev. A. E. Clay, of the Church of the Redemption, on September 25th, the regular series of Round Table Conferences for the year will be inaugurated.

The Indian Convocation of South Dakota—a gathering unique in the work of the American Church—was held at the Sisseton Agency in July. Seven hundred Indian delegates attended and spent nearly a week together discussing the matters relating to the progress of Christ's Kingdom. The Woman's Auxiliary, as usual, brought their offerings for the work of the Church. This year, also, as usual, they broke all previous records, the sum being \$3,575.

ST. MARTHA'S HOUSE

If those who believe that Settlements have had their day and are no longer needed, should come to preach that doctrine at Eighth and Snyder Avenue they would not find a responsive audience, especially among the children. When families move away the parents tell us that the children go trustingly hunting around the new neighborhood, and come tearfully back saying, "We can't find any St. Martha's House."

Another Settlement writes lately, "To those who do not understand, a summer at a Settlement seems either out of the question altogether or real self-sacrifice; the few who have tried the experiment consider themselves neither martyrs nor saints, but the most fortunate of people." Why? Because their own lives become enriched by service.

A Babies' Hospital quotes this:

Summer—and everyone's out of town,
Fled far from the withering heat
That the sun all day sends sullenly down
On sweltering alley and street.
They have nearly all left—the Well-to-Do,
And their houses, so grim and brown,
Are empty—except for a servant or two—
For everyone's out of town.

But hundreds of little babies still
Are breathing the reeking air,
And white-faced mothers and children
grill

In each doorway and crowded square.
While grim Disease, through the long
hot night

Walks, sinister, up and down:
His field is wide and his harvest white,
Though everyone's out of town.

Through the sharing spirit of the Delta Kappa Psi Fraternity of young girls and some other friends, many—yes, up into the hundreds, joined those who were "out of town" for one or two weeks at many summer homes in the country or by the sea. The boys shared the Camp of the University House; a gay party of mothers and children went there too;—also to the greatly loved "Pines," "Seashore House," "Clovernook," "Riverton," etc., and several thousands went on picnics, or for a coveted day at the Country Nursery, Chestnut Hill.

Here at the House the nurse went forth daily; the Dispensary did its beneficent work; Library, Saving Fund and some classes, seven Boys' Clubs, Girls' Guild and Mothers' Club went on as usual, but a Summer School was the greatest joy of all, for one could come *daily* to that for six happy weeks. It met all over the house, or on the roof-garden (with swings), or in the yard (where there was a sliding-board), and all kinds of handwork was done, fascinating stories told, songs and hymns learned and Bible stories eagerly listened to.

It was worth while, wasn't it? Trouble and sorrow comes stalking around in hot weather, and think what it means to have a friend near to hurry an almost dying baby to a hospital; to take food to a family where the only breadwinner has died; to find work for the despairing, and to provide safe pleasures for the young. Many dances were held, and even mothers forgot care and danced the Virginia reel on the roof-garden some summer nights.

Now it is autumn, and while we plan our winter work, questions like these are eagerly asked, "Is the kindergarten

list full yet?" "When will Junior Auxiliary begin?" "Will all our *own* teachers be back?" "When will gymnasium and cooking start?" "Do please let mothers have dances sometimes, too." To all of which we hope to give satisfactory answers soon.

ST. PETER'S CHOIR SCHOOL

The Choir School of Old St. Peter's Church, Third and Pine Streets, is one of the most interesting institutions of the kind in the country. It is situated in the spacious parish house belonging to the church on Lombard Street above Third. The school has been modeled after the famous choir schools of England.

It was founded during the rectorship of Dr. Nelson, the present Bishop of Albany. The present rector of St. Peter's, Dr. Jefferys, has taken a deep interest in the school and aims to make it one of the best schools for boys in the city. Mr. Lewis A. Wadlow, the organist and choirmaster of St. Peter's, is the headmaster. Mr. Wadlow spent a summer investigating the question of choir schools in England and visiting some of the noted choirmasters. In consequence, St. Peter's Choir School during the past winter was partially reorganized and considerably developed.

The corps of teachers is up to date and energetic. The Board of Managers of the school includes such well-known names as Mrs. A. J. Dallas Dixon, Mrs. W. W. Frazier, Jr., Mrs. Clarence C. Zantzinger, Mrs. George McCall, Mrs. Edward M. Jefferys, Mrs. Charles E. Brinley, and Miss Elizabeth B. Chew.

The aim of the Board of Managers is to give to the boys who are fortunate enough to gain admission to the school, a secular education equal to that of the best private schools of the city, moral and spiritual training with the study of the Prayer Book and Bible, and a thorough musical education through familiarity with the great works of the most famous composers. It is believed that the very best results can be obtained from such a development of the intellectual, moral and spiritual, and artistic side of the boy's nature.

The boys of the school are eligible for the choir of the parish. Those who sing in the choir not only receive a fine education, but also a financial compensation which varies according to their ability and industry.

ST. JAMES' CHOIR SCHOOL

The Choir School at St. James' Church, Twenty-second and Walnut Streets, has proved itself a great help in the work of the church and enters on its third year this month with greatly increased promise. The exacting character of the musical part of the service in this church makes such an institution almost an indispensable thing. By its means the choirmaster keeps daily in touch with the majority of the boys and makes possible the highest polish.

For the boys the advantages are very great. Thorough instruction in the English branches in small classes is the ideal thing. But it is only in schools of this kind that the ideal in this day of cram and masses is possible. Add to this the religious instruction; the drill in manners and behavior, the refined nature of the surroundings, and you have what many parents pay large sums for in large schools, and even then fail to get. The faculty include the rector of the parish, Rev. Dr. Richardson, the Rev. Chas. K. Penny, Mr. S. Wesley Sears and Miss Bessie Feighan.

In the 212 years of its existence the Society for the Propagation of the Gospel has disbursed \$42,500,000. Of this amount \$1,225,000 was expended within what is now the United States between the years 1702 and 1784. The S. P. G. staff in the mission field now numbers 1,252 men and women. They have the aid of about 3,000 unordained native workers.

ANNIVERSARY OF CHRIST CHURCH, UPPER MERION

Christ Church (Old Swedes), Upper Merion, observed its one hundred and fifty-third anniversary on Sunday, June 29th. In the morning there was a celebration of the Holy Communion at 8.30, followed at 10.30 by morning prayer and an historical sermon by the rector. At 2.30 in the afternoon a service of benediction was held in the new parish house. An address was made by the Rev. W. Herbert Burk, Dean of the Norristown Convocation, who brought to the congregation the congratulations of the Bishop of the Diocese. At 3.30 Mr. Ralph Kinder, organist of Holy Trinity, Philadelphia, gave a delightful recital in the church. Altogether it was a memor-

able and happy day for the people of Christ Church.

The new building stands near the old church and has been designed so as to harmonize with it. The material used is stone with cement finish. The auditorium seats 300. There is a bright and airy basement, mostly above ground, which will be fitted up with kitchen, toilets, cloak room and gymnasium. The cost so far, including lot, has been about \$8,000. The parish house is not a memorial. It is the gift of the congregation, every member having contributed according to his or her ability, the largest sum given by anyone being \$500.

AN OPPORTUNITY**EPIPHANY CHURCH, SHERWOOD**

The charge is sometimes made that the Episcopal Church seldom seeks to establish herself in a field until other religious bodies have done the pioneer work. This, of course, is an unfair accusation in many instances, and one proof to the contrary is the case of Epiphany, Sherwood, Fifty-seventh Street and Baltimore Avenue. Here the church services and Sunday-school were begun when Sherwood was only a distant suburb of Philadelphia, claiming but a handful of people. Seven years ago the outskirts of the city lacked some five or six blocks of reaching Fifty-seventh Street. Our chapel seemed so absolutely isolated, that a clergyman, who had passed by it on one occasion, asked what we ever expected to do in such a deserted spot.

Since then the city has grown in this section as if by magic. The building has not only reached us, but has swept past us, until it now touches the border of Delaware County, five blocks to the west. The available sites for homes remaining in this section are becoming fewer every month. It is estimated that six thousand houses have been built within a few blocks of our chapel during the last three years. This is a neighborhood of homes, not stores, and there is little likelihood of its ever becoming a shopping district.

The city administration has appreciated the marvelous development. Just across the street from the chapel an entire square has been purchased and turned into a public park. Two blocks away another larger square has been converted into one of the most completely equipped of all the

city's playgrounds. Although there are already three public school buildings in the neighborhood, they have proven to be inadequate in size. One of these buildings that was finished only five years ago, is being enlarged, while a magnificent new building is now being erected two squares from us. The Methodists and Presbyterians have shown their faith in the great possibilities of this part of the city by building at our very door churches which have cost from \$75,000 to \$125,000.

In the light of these facts it is fair to ask the question: Has the work of Epiphany, Sherwood, taken advantage of this growth?

Seven years ago the mission had 43 communicants. To-day it has 293. Then there was but one service on Sunday, and thirty was considered a good congregation. During this last year we have frequently had more than this number present at the early celebration of the Holy Communion. The congregation at other services has more than once gone above 250 and 300. The average Sunday offering for all expenses seven years ago was less than \$5.00. This year the people, unaided from the outside, gave \$4,300, although the average yearly income of each family would not exceed \$1,100. In October, 1906, we had a membership in the Sunday-school of 35. To-day there are 365 active members.

For more than six years we have worshiped in the parish house. It is a very attractive building, but its seating capacity is only 211. With the growth of the community this is far too small for our *present* needs, with no provision even for the next few years. A church building is necessary if we want the work of the mission to increase. The people themselves have already given for the purpose \$3,500, and are now making another offering which will probably add \$2,000 to the above amount. This giving represents sacrifice. It also indicates their interest in the proposed church.

We rejoice that the Bishop has designated us as one of the six churches to be built in six years. Because of what the people have done for themselves; because of the vast growth of the population; because of our present great needs; and because we have no intention of standing still, it is our earnest hope that ours will be the next church which the Diocese will help to build.

WM. NEWMAN PARKER,
Minister-in-Charge.

CHURCH MUSIC DEPARTMENT

CONGREGATIONAL SINGING IN ENGLAND

Chester Cathedral, although by no means a great or even good ecclesiastical edifice, is probably dearer to the heart of the average American than any other. And why? On landing in Liverpool the traveler usually takes the first train for Chester to see the cathedral and hear the choir; and while under the spell of the wonderful beauty of the peaceful English scenery he finds the building exquisite and the choir superb.

Or if, perchance, he lands at Southampton he goes directly to London and hears one service in St. Paul's and another in Westminster Abbey; and he may even go to Lincoln, Ely and Cambridge, in all of which places will be found noteworthy buildings and excellent choirs.

Now, cathedral and collegiate services are exceedingly beautiful, and have been a wonderful inspiration to musicians in the development of sacred music as a fine art, but they are no more typical of the average musical conditions ruling in England than a Fifth Avenue mansion is typical of the average home life ruling in America. If one is interested in church music *per se*—that is, as a definite and lovely phase of worship, which is what it should be—he must visit the parish churches, not such as imitate the cathedrals in always using elaborate settings in which the people could not possibly take a part, but those churches where the choir exists for the purpose of leading the congregation in its worship of the Almighty.

I remember most effective renderings of the service (fully choral) by the choir and people in many comparatively small churches in England, and only this year I heard a most inspiring service in St. John's, Westminster, on a warm Sunday in mid-July. The church was well filled, probably twelve hundred people being present, as it was a morning on which the rector, Archdeacon Wilberforce, was to preach; and even in England the expectation of a sermon by a famous preacher or something else out of the ordinary will attract a much larger congregation than the thought of going to church merely to worship God. After the priest had sung "O Lord, open Thou our lips," a

wonderful effect was produced by hearing that huge concourse of people respond, "And our mouth shall show forth Thy praise." When it came to the Venite all the people sang, "O come, let us sing unto the Lord," and after this invitation they did sing through every verse of the Psalms for the Day, and in the Te Deum they all joined, and again in the Benedictus, while the hymns were positively thrilling in their beauty and volume of tone. And thus to the final Amen of the service. It was practically the same in all of the churches visited, both at the morning and evening services, which in every case were fully choral.

In these churches the anthem was the only portion of the music that was sung by the choir alone. There we hear no complaint that the choir is taking the service away from the people, for the people sing their part led by the choir. By the way, will not the clergy bear me out in the statement that in parishes where the responses, Psalms, etc., are left for the congregation to say, the response from the pews is usually so faint as to be almost inaudible to the priest reading the service? In the majority of our American churches where the service is sung the people remain silent and listen to the choir sing, and when the service is read the people remain silent and listen to the choir read the responses for them. Of course, it is more than delightful to hear a fine choir—to some natures it is a great spiritual uplift, but by far the greater number of people find that they have a deeper interest in anything in which they take an active personal part. A religion where all of the active worship is done by paid proxy can have but little vital influence.

Some may say that in making the service hearty the Church will become like the denominations. But it will do no such thing; our glorious liturgy will save us from that, and, believe me, the most inspiring services I have ever heard were in churches where the people did the singing and did it well.

Others may say, "You are setting an impossible ideal—an entire service sung by the people. Can you suggest a means for its attainment?" The ideal is high, but by no means impossible, as it already exists in some places, but, like anything else that is really worth while, it cannot be accomplished in a day. A start could be made by earnestly requesting every one to join in the hymns and responses, using such hymns and tunes as can be sincerely

and readily sung by the average congregation. Then urge them to join in the Venite and the Glorias after the Psalms, then in the Psalms themselves, and so on.

Still others will say, "But we like to hear the choir sing." There would be abundant opportunities for that, for we might safely leave the Te Deum, Magnificat and anthems always to the choir alone, as, by reason of their great length, it would be most difficult for a large congregation to learn to sing them without repeating the same setting so frequently as to deaden all interest. But all of the other parts of the service, and especially the Credo, that mighty declaration of faith, should be so sung as to enable the congregation to take its part.

What has been said thus far applies only to Matins and Even-song. When we come to the supreme service of the Church, the Office of the Holy Communion, the mystical presentation of the Passion of our Lord, it would seem fitting that the musical portions be rendered by the choir only so that the minds of the worshipers may be left free for the contemplation of that stupendous and mysterious drama that is being enacted at the altar—"The one true, pure, immortal Sacrifice."

Much more might be written upon the subject, but it would exceed the limits of this column. However, lest anyone should feel that I am wrong in assuming that the people are not expected to take a part in the usual cathedral services, I want to say that this is virtually acknowledged by the fact that the authorities of practically every cathedral in England have arranged a special service for Sunday evenings at seven o'clock, which is commonly termed the "People's Service." At these services the musical settings are quite simple, and in them the great throngs of worshipers do take a part. To hear these hearty services once is to be convinced of the beauty, inspiration and importance of good congregational singing.

S. WESLEY SEARS.

In Vernal, Utah, a Mormon stronghold, Bishop Spalding has erected a "A Girls' Friendly Lodge" to provide a home for students attending the educational institutions of that place. It promises to do a valuable service.

RURAL CHURCH WORK

BY THE REV. E. L. SANFORD

The change that has taken place in the attitude of the public mind towards that portion of the country's life to which we give the name Rural, is one that cannot be contemplated without some misgivings. One has only to contrast the recent tone of mingled pity and amusement with which novelists and cartoonists pictured the rural character and the rural church, with the extravagant expectations of the modern exploiters of the new rural situation to see that both views are wide of the truth. The farmer of old was not, except perhaps in rare instances, the amusing clown that he has been pictured, nor is the farmer of to-day so amenable to new-formed schemes for his social and religious betterment as we are sometimes asked to believe.

It seems to be taken for granted that with the advent of modern machinery the farmer has been set free from the drudgery that used to stand in the way of his personal development; that the introduction of scientific methods in farming has given him a keen relish for intellectual pursuits; and that the telephone, the rural delivery and the daily paper have made him so completely a man of the modern world, that he craves and needs the many forms of amusement that are contemplated in certain plans of rural welfare work that we see advocated as the *sine qua non* of the successful rural church.

It is claimed on some sides, that the rural life of the future is to react more than that of the past, on the life of the city, and that the law of supply and demand will make the life of the farmer far more remunerative than formerly, and that for these reasons, the rural districts should be viewed as the strategic point for organized religious efforts.

I am not prepared to discuss these views, and I certainly have no desire to do so. I want to embrace the opportunity which the invitation to contribute to this paper affords, of telling how the rural church problem looks to me right here in Chester County, Pennsylvania.

By way of preface let me say, that I did not come to this work a believer in any of the ideas that seem to give zest to the familiar articles on the subject. I was brought up in the country, and familiar as I was from boyhood with the peculiarities of farmer folk, I always took them

seriously. They were the result of their legitimate environment, just as are the dwellers in towns. I was not attracted to the hard conditions of their life, and gladly availed myself of the opportunity to give my life to the work in the larger towns and cities. Consequently, I lived away from the rural districts while most of the momentous changes in farm methods and conditions were taking place, and have come back in middle life to cast in my lot among just such people as those among whom my father used to take me during his rural ministry thirty years ago. I must confess that the situation does not seem to have changed as much as it is supposed to have done. I admit the greatness of the opportunity, perhaps I may say the enlarged nature of the opportunity; but I am convinced that what the rural church needs to-day is just about what it was getting before the immense attraction of the large centers of population drew the strongest of our men out of the field.

Close by my little church at Warwick is the simple cross that marks the grave of the Rev. Levi Bull, D.D., who for a half century served as a rural missionary in this county. He was the son of a farmer, and lived out his life on the ancestral farm, and did his work from that center. That country parson, by the sheer force of his personality, held together the country folk, and established several strong centers of church life, and at the same time was recognized as a dominating force in the life of the Diocese. He has long since gone to his reward; but his memory lingers in these scenes of his faithful and wise labors, and I doubt if any native farmer to-day in these parts would hesitate to say that Levi Bull was himself the greatest force for religion throughout this county.

There is a fact to consider in these days of plans for the wholesale betterment of the rural districts. The greatest force for spiritual and moral good, in this community for the last hundred years, was a man of God, thoroughly furnished unto all good works. It was just as true in the days of the Apostles, when it was thought worthy of note as a Biblical principle that the advance of Christianity among the Grecians was due to the fact that Barnabas was a good man, and full of the Holy Ghost and of faith.

You may say what you will of the necessity of applying the social service ideas that have been engendered in the

cities, to the rejuvenation of the rural community, and I do not deny that they have their attractiveness; but the fact remains that the only agency that can be depended upon to get and hold a strong influence for good upon the life of the farmer and his family is a man who is full of the Holy Ghost, and who is in intelligent sympathy with the people to whom he is sent.

The rural work must from the nature of the case be an individual work. The farmer lives much to himself. He is a busy man. His world is his home, just as truly as it ever was. His point of view in religion as in everything else has changed, and he is not a back number as regards his world-view, any more than he is as regards his methods of work and of business; but he looks at things in the concrete rather than in the abstract. He values chemistry not as a science, as an intellectual pursuit, but solely as a means by which he has been enabled to get more corn or potatoes out of an acre of land. And he values his church solely as a means of enriching his life and helping him to meet things as they come. In order that the Church may bring religion into his life it must come to him in concrete form, in the person of his pastor. He is no more disposed to indulge in hair-splitting arguments as to the relative value of sectarian shibboleths than he is to enquire curiously into the chemical laws that determine the value of his fertilizers. If he sees that a certain method of treatment has improved a field of his neighbors, and knows that he has one just like it, he will gladly proceed to treat his in the same way. His first question always is, "What good will this do me?" Consequently any means taken to advance the cause of religion among his kind must be one that is calculated to deal with the individual rather than with the community in the mass. The natural means to employ is the house-going parson. I might put the case in another way. The modern farmer has not by any means outgrown the conservatism of his fathers to any such extent as is commonly supposed. He has adopted improved machinery, it is true, and no real chance to improve the conditions of his life or the methods of his work is likely to escape his notice; but he does not take these things on the mere say so of an agent or on the recommendation of an agricultural paper. He always says to himself: "This may be a good thing, but will it

do me any good?" Then he talks it over with some man for whose practical judgment he has real respect, and perhaps between them they decide to try it. The new idea has to be viewed always in the light of the old experience before it is seriously entertained.

The modern farmer has a readjustment going on in his attitude towards religious truth that is very much like that which is going on in connection with his methods of work. He feels that all this change in his conditions has come about through a deeper knowledge of the laws of nature. He feels that he is under the reign of law, and he wonders if this does not upset the foundations of such religion as he remembers being taught in his childhood. Of course this is true everywhere to some extent, but I doubt if it has anywhere else the force that it has among these men who live so close to nature. He compares the modern notions that are coming to him with the religious ideas of the last generation or two, just as he compares the scientific theories of farming with the traditional views of his fathers, and he wants to know whether he can hold on to the old faith, or whether it be safer to hold himself open to new convictions. As an illustration of what I mean, a farmer leaned over the fence the other day and put this question: "Do you think that God is ordering everything in this world so that you can tell by what happens whether He likes what you are doing or not?" I thought it just as well not to commit myself until I knew what he was coming to, so I just said, "Why do you ask?" He replied, "Well, you know that some preachers think that God is against all hotels that sell liquor. Well, there was a preacher who said in his sermon that the owner of a certain hotel would be visited with misfortune because he kept a bar. He said that the 'Lord knew them that were His,' and all that. Well, now, pretty soon there was a big thunderstorm, and the steeple of that preacher's church was struck by lightning, and the hotel next door didn't get hurt a bit. What do you think of that?" Any one who knew that man could have seen that this was a serious question. It was merely an application to religion of the same process of thought that was leading him to study new farming methods instead of trusting to Providence and then complaining of poor crops. When a class of men have come to that point, it is time that their difficulty was met in a

practical way. And it never will be met except by the personal help of a pastor whose mind and soul are in his work, and who is their personal friend. If they do not love and trust a man they will keep their real thoughts to themselves. This explains why the interviewer and the summer boarder do not get truer impressions. There is a current expression through this region that comes from the Pennsylvania Dutch; they say that they like the preacher to be "Common." It is not used in the sense of ordinary or common-place, but in the high sense of being on a common footing with themselves, or of being conscious of having something in common with them. In order to get upon that footing the rural pastor must be able to spend a great deal of time in visiting. And he must deal with comparatively few people. Instead of being at the head of a large force of workers like the rector of a city parish, and finding his chief forte to be organization, he works single-handed with people who must be approached as neighbors, and his forte is simplicity of manner and genuineness of sympathy. If he lacks either of these characteristics he will meet his Waterloo at the first funeral.

A country funeral is the chance of all chances to prove of what sort of stuff a minister is made. The body is always embalmed so that a long notice of the funeral may be given. Every one comes to the preliminary service at the house ("the lifting service" as it is called), and follows the cortege to the church and churchyard, and back to the house for the funeral feast. The sermon is listened to with intense interest, and if it makes a good impression it forms the main topic of discussion along the way and after the collation. From the day of his first acceptable funeral service the minister has the *entrée* of every home in the countryside, for "One touch of nature makes the whole world kin," and he who can meet that solemn moment when the human heart is softened by sympathy with a neighbor's grief, and the soul is touched by the presence of the awful mystery of death, with a faith that can take hold of the realities of the Unseen, and a love that is touched by the pity of human helplessness, is felt to be the kinsman of every one who has known grief and who wants help with his doubts.

As a result the true country parson is claimed by the community and finds the bounds of his parish much wider than

the circle of those who share his creed or attend his church. Like his Master, he must needs go through Samaria even though he feels that he is sent to the House of Israel.

This is one of the reasons why the rural church must not be allowed to be closed because of a lack of local ability to meet its expenses. From the nature of the case the rural church needs the financial help of the Diocese unless it be partly maintained by endowments, simply because the number of families to whom one man can minister, in the manner I have described as necessary, is too small to maintain him.

The supporters of the church will naturally be the people who are within ordinary driving distance of the parish church, and when you consider that each house is surrounded by enough land to support the family by dairy farming, and then compute the number of families to the square mile, you will not have included a very large population before you have gone outside your territorial limits. Then remember that our Church has been very lax for some time past in following up its rural districts, and that for that reason, among others, the people are many of them attached to other bodies, and you will see that we are not implying the least niggardliness in giving on the part of our country parishioners when we claim that the rural work should have generous support.

There are several other aspects of this rural problem on which I should like to speak at another time; but for the present let me just say this:

If what I have said commends itself to you as having any of the force of truth, and I have purposely avoided going outside my own experience to indulge in mere theory, then it follows that whatever your idea may be as to the relative importance of city and rural work, you must agree that the rural work if done at all should be done thoroughly, and by a sufficient number of men to deal practically with the personal equation as the root of the whole problem.

You will agree, too, that the men for the work must be chosen because of their fitness for the work, and not because they can get nothing else to do and therefore are constrained to put up with inconveniences of living, and meager incomes that would deter more able or fortunate men from entering the field.

The time has gone by when the country

parson could drive about his parish and pick up his living from the produce of the farms. The farmers themselves are living on a cash basis, and themselves buy everything except the few specialties which they produce for market. So, when they have made their offerings in money for the church, they have done all that they are going to do, just as surely as the town people have done under the like conditions. The country clergyman lives from the city markets or goes without the goods. It is the literal truth that the country festivals are supplied with ice cream from Lancaster, and that the farmers' wives have their bread sent from city bakeries, and buy their butter from creameries.

Under these conditions, unless it be admitted that the city clergy are paid too much, the usual notion of a suitable salary in the country is erroneous. It should be added that the rural clergyman has no high school to which he can send his children, and must therefore provide for them otherwise and at greater expense.

These things must be taken into account if we are to be in a position to demand and expect a body of able men to enter our rural work and continue in it long enough to make their influence felt. I am thankful to say that our bishops have decidedly taken this view of the situation, and that to the extent of the means at hand the Convocations are in sympathy with them.

Let us hope that they will have the hearty support of the people throughout the Diocese in the effort to secure adequate ministrations in these so long neglected parts of their cure.

AN APPEAL

"Eighty-four years old, alone in the world, no adequate means of support and rapidly growing blind—a communicant of the church of forty years' standing."

An active church woman found the old lady here described living in one room in a lodging house in West Philadelphia. Her case was the more pathetic in that she was seeking to be independent by earning her own living. Every day she made up the beds and did other odds and ends in the household of a neighboring grocer, for which she received one dollar and fifty cents a week and her lunch! Her room rent was one dollar a week, leaving fifty cents a week for her maintenance.

The case was brought to the attention of Bishop Garland and the Rev. W.

Arthur Warner, of The Home Missionary Society. The Chapin Memorial Home for the Blind offered to receive the patient into the Home at once on payment of the entrance fee, \$350. An appeal was made and about \$150 was contributed, largely through the generosity of a vestryman of Grace Church, and one of the Church of the Saviour. It was summer time and practically impossible to raise the remaining \$200. Bishop Garland, feeling the matter urgent, promised The Chapin Memorial Home that the whole amount would be paid in the fall, and the Home admitted the patient at once on this promise.

We appeal to the church people of the Diocese for the two hundred dollars to assure this old lady's comfort for the rest of her life. Any information will be cheerfully given by Mr. Warner, Home Missionary Society, 533 Arch Street. Contributions may be sent to Bishop Garland or The Home Missionary Society.

COMMISSION ON CHURCH BUILDING OF THE DIOCESE OF PENNSYLVANIA

THE CHURCH HOUSE,
Philadelphia, July 23, 1913.

In the past several years a deepening interest has been manifested in matters relating to church building, so much so that at the last Convention of the Diocese of Pennsylvania it was deemed wise that a canon should be adopted to provide for diocesan control, or supervision, over church buildings within its territory. Accordingly, the following Canon was presented and passed without a dissenting vote:

"CANON OF THE COMMISSION ON CHURCH BUILDING."

SECTION 1. There shall be a Commission of the Diocese to be known as "The Commission on Church Building," which shall consist of three Clergymen and six Laymen, three of whom shall be architects skilled or learned in ecclesiastical design, to be appointed annually by the Bishop.

SEC. 2. The duties of this Commission shall be to advise with the Board of Missions in the examination and approval of sites for the location of newly-formed and other Missions receiving aid from the Board of missions; to consider the architects' plans and designs for the buildings and the ordering of the land belonging to such missions; to consider the cost offered for the construction, alteration or addition to all missions; as well as the general schemes for the furnishing and embellishment of all such churches and chapels throughout the

Diocese; and no work of erection, change or furnishing shall be undertaken until after the said plans have received the approval of the Commission.

SEC. 3. It shall be the duty of the Commission, when requested by any parish, to extend assistance in the way of counsel and advice with regard to the plans for any new church or chapel, or other parish building, or any change in construction or extensive furnishing thereof. The counsel and advice of the Commission shall be given in writing to the parish requesting the same within one calendar month after the receipt of the plans by said Commission.

In pursuance of the enactment of the Canon, the following have been appointed to serve on the Commission and to report, through the Secretary, the details of their labors to the next Convention of the Diocese:

REV. JOHN B. HARDING, Rector of St. Mark's Church, Frankford.

REV. G. WOOLSEY HODGE, D.D., Rector of the Church of the Ascension, Philadelphia.

REV. HARRISON B. WRIGHT, Rector of St. Asaph's Church, Bala.

BURTON CHANCE, M.D.

MR. WILLIAM H. COPE.

MR. FRANK H. MOSS, Expert in Real Estate.

WARREN P. LAIRD, Sc.D., Professor of Architecture, University of Pennsylvania.

MR. MILTON B. MEDARY, JR., Member Board of Directors, American Institute of Architects.

MR. JOHN HALL RANKIN, President Philadelphia Chapter, American Institute of Architects.

OFFICERS OF THE COMMISSION.

Chairman, THE RT. REV. PHILIP MERCER RHINELANDER, D.D., LL.D., D.C.L., Bishop of the Diocese.

Secretary, BURTON CHANCE, M.D., 235 South Thirteenth Street, Philadelphia.

The Commission, therefore, is now organized and is prepared to give counsel and advice regarding the choice of building sites and the approval of the designs for the construction and embellishment of church properties of every description throughout the Diocese.

The purposes and beneficence of this action of the Diocese in creating the Commission are evident. The purchasing of land and the construction of buildings for the work of the Church call for the greatest wisdom not only from those immediately interested in the particular

station involved but also from those to whom the activities of the Church throughout the Diocese are entrusted. The counsel and advice of an interested, yet unprejudiced, Commission such as this, ought to be of the greatest help to vestry or other management committees, who are, in the nature of the case, not likely to be qualified to pass upon the technical problems connected with the business for which they have been appointed. Thus, for instance, two sites of apparently equal desirability may be quite unequal in merit for reasons readily perceived by an expert in land values, or to another versed in the difficulties pertaining to the preparation of the ground itself upon which it is intended buildings shall be erected. Again, the Commission can be of great service to parochial committees in advising in the selection of an architect to whom it is intended to entrust the plans for the future church. It is quite within the bounds of truth and fairness to state that there are accomplished and skilful architects who, by reason of the lack of special training and practice in ecclesiastical design, or want of sympathy with its requirements, are not competent to plan for the construction of a church building.

It is proper to state that similar "Commissions" already exist in the Dioceses of New Jersey, Newark, Bethlehem, and Los Angeles, while others are preparing to establish them.

The advantages of such a Commission are many. It strives to attain a greater degree of wisdom in the selection of sites for new buildings and a greater controlling force in the economy and cost of purchase and of construction; the creation of a guiding influence for the establishment of a scheme of architecture to meet the purposes of the parishes, through which the external glory of the Church may be set forth, by which the artistic position of ecclesiastical buildings may be advanced and whereby the beauty of the civic community may be increased. Through its help schemes for inappropriate furnishing and embellishment may be prevented and the interiors of churches arranged according to Christian tradition.

The Commission can thus be of assistance not only in the initial choice of sites and in the consideration of building plans and specifications ready for contract, but also in many critical phases of the responsibility resting on those to whom is committed the duty of procuring a suitable place for worship and for work.

While missions are required by the Canon to secure the approval of the Commission in all that pertains to their church building, it is earnestly hoped that parishes generally will see the wisdom of referring to this body, for counsel and advice, all propositions for new constructions as well as those for alterations, additions and furnishing; and, before their acceptance, to make subject to the approval by the Commission any embellishments offered as gifts or memorials.

The Commission, therefore, requests from missions, and invites from parishes, communications regarding the subjects under its jurisdiction. Letters should be addressed to Burton Chance, M.D., Secretary, 235 South Thirteenth Street, Philadelphia.

IN ANSWER TO PRAYER

"I shall pray earnestly that this church be kept open for religious services."

"That's right, do it, and no doubt your prayers will be answered."

The conversation was between a parishioner and the new minister-in-charge of the mission. And as the clergyman thought of the conditions he was facing, he about made up his mind that there was little else left to do than pray. The morning service just concluded was anything but encouraging. The congregation was composed of but seven souls; the organist had resigned; the sexton had been dismissed by one of the few faithful vestrymen; the choir was pitifully weak; the church was surrounded by an alien people and the parish was in debt with no money in sight to satisfy the creditors.

The former clergyman, a saintly soul, had retired worn out and discouraged; several members of the vestry openly advocated selling the property, paying the debts and abandoning the community.

Even the Bishop, a most optimistic man, had reluctantly come to the conclusion that the parish was doomed and that further struggle was a waste of energy, time and money. And yet, because the Bishop was an exceedingly conscientious man, he felt he could not close up the church without one more effort.

The result of the Bishop's determination was one new minister-in-charge, one very weak choir, and seven almost broken-hearted but loyal communicants, among whom was one woman of faith and courage,

who, in defiance of all the unpromising conditions, announced her determination to pray.

As the woman withdrew with tears of resolution in her eyes, the new minister-in-charge gazed after her and said more to himself than to any one else, "If she prays and I work we might succeed."

In the evening the congregation was but slightly improved in numbers. The night was hot and uncomfortable, it was just the beginning of summer. An ordinarily strong and thriving congregation would have been decimated by such heat; and it was but natural that such a weak parish as this would all but succumb to it. The new minister did his best and preached with as much unction as he would had the church been full. He did it to fill the few with the hope that they would take a new hold.

And they did!

That Sunday was the darkest hour before the dawn for the parish. The first thing the faithful little band did was to consult as to ways and means of keeping the church afloat financially through those three dead summer months, when even the most prosperous churches run behind. As a means of raising money, they tried selling ice cream Saturday nights. Folks of the community did not seem to be very ice cream hungry and the sales were not large; but then they were large enough to pay the running expenses.

In September the Sunday-school opened with seventy-eight scholars, teachers and officers. In October the minister-in-charge determined to have a children's evening service: over two hundred and fifty people came. Later in the year he held an anniversary service and the services were very largely attended. In the meantime, the attendance at morning and evening services and Sunday-school were constantly increasing and the revenues of the parish were multiplied. At Christmas the offering for the day amounted to nearly one hundred and twenty-five dollars. Before the beginning of the New Year all the bad debts of the parish had been paid, a car load of coal had been bought and paid for, and all the current expenses had been met. With the beginning of the New Year came about a new burst of energy from the communicants. They were admirers of the fight spirit of the loyal few who evidently did not know when they were whipped. As a result, new efforts were put forth, everybody forgot to be gloomy and one

and all entered into the struggle of saving the parish with a shout.

At last the year came to a close. Again it was Trinity Sunday morning. The weather was not at all promising and the minister-in-charge was just a trifle disappointed, for he had hoped so strongly that the day would be clear and tempt everybody out to service. He wanted the contrast between this and that other Trinity Sunday to be as strong as possible. However, he submitted as philosophically as he could to the inclemency of the weather, lectured the choir to keep up with the organ and the procession began. Much to his amazement, when he came into the body of the church, he found a congregation of not less than two hundred souls. The choir, chancel and altar were beautifully decorated with palms and flowers and the atmosphere of the church seemed to be charged with the spirit of song and worship. That morning, one hundred and twenty-five souls partook of the blessed sacrifice of our Lord and Saviour in Holy Communion.

The feature, aside from the service of the Holy Communion, was the address of the minister-in-charge. It was a resumé of the year and in cold figures it was as follows: Baptisms, 56; confirmations, 55; marriages, 3; burials, 10; families, 150; average attendance, 150; Sunday-school scholars, 227; Sunday-school teachers and officers, 23; letters of transfer given, 7; letters of transfer received, 11; packages of envelopes distributed for support of the parish, 125; receipts for the year, \$1,680.20, all of which the communicants raised; expenditures, \$1,547.83, which included all current expenses; balance on hand, \$132.37.

In the evening, just before the service, a woman came to the minister-in-charge and said, "Do you remember what I told you a year ago I would do? Well, I did it."

"Yes," replied the minister-in-charge, "and the Lord answered your prayer most wonderfully."

Is this a true story?

Yes, it is the true story of the Church of St. John the Evangelist situated at Third and Reed Streets in Philadelphia.

The regular monthly meeting of the Indians' Hope Association will be held at the Church House on Monday, October 27th, at 11.00 A. M.

LAYING A CORNER-STONE AT ST. BARNABAS' CHURCH

MEMORIAL TO THE RT. REV. O. W. WHITAKER, D.D., LL.D.

The corner-stone of the above was well and truly laid by the Bishop of the Diocese on Saturday, June 28th. Dean Gilbertson, Revs. S. P. Kelly, Dr. J. G. Bawn and William Smythe, the minister-in-charge, also took part. A suitable address was delivered by Bishop Rhinelander on the words "In this place will I give peace, saith the Lord." The corner-stone bears the date 1913.

Most of the readers of THE CHURCH NEWS know that there was a former St. Barnabas' Church at the corner of Sixty-fifth and Hamilton Streets, the corner-stone of which we have incorporated in the new building. It bore no inscription, but Mr. John F. Welden kindly engraved the figures 1872.

We opened and read with interest the contents as follows:

(a) *Newspapers*, bearing the date August 23, 1872. The *Ledger* (price ten cents per week), the *Record, Inquirer* (price two cents) and the *Press* (three cents).

(b) *Religious Papers*.—The *Episcopal Register*, the *Churchman*, the *Spirit of Missions*. This last contained an entry under the heading, *Nevada*, "Under Rt. Rev. O. W. Whitaker, D.D., *Eureka*, Rev. W. Henderson; *Hamilton*, Rev. S. P. Kelly."

(c) A card announcing the Church Services: "Morning Prayer 10½ o'clock," etc.

(d) A printed handbill announcing the laying of the corner-stone by Bishop Stevens on Friday afternoon at 5 P. M. "The children of the Burd Asylum will render the music."

(e) Copy of Bible, Prayer Book and Hymnal.

(f) Coins and a five-cent paper bill (1863).

(g) Names written on separate slips of paper: R. H. Bonsall, G. B. Blankley and H. Gross.

(h) The following historical statement in writing:

"On Whitsunday, 1871, the Rev. J. Clere, the Rector at Burd Asylum, commenced with G. F. Rosenmiller as Lay Reader, mission services in a room N. W. corner of 65th and Vine, in a building used as a Cancer Hospital, called by its owner, W. R. H. Kline, Bellevue Institute. In connection with the Church

Service a Sunday School was conducted with encouraging results, the attendance owing to new neighborhood and fluctuating population varying from 26 persons both at service and S. S. with an average attendance of about 40. The S. S. has a Library of 150 volumes. In October 1871 Dudley W. Rhodes took charge as Lay Reader in the place of Mr. Rosenmiller. The mission is nearly self-supporting, and it is thought when the chapel the corner stone of which is now, August 23, 1872, about being laid, is completed, that the attendance will largely increase and be entirely self-supporting and shortly a growing parish will be added to the Church."

We reverently replaced all these things in their wooden box, adding a copy of our *Parish Leaflet* for June, 1913, and a copy of the Order of Service for laying the Corner-stone, June 28, 1913, and deposited all in the original cement block ("stone") to be built into the wall of the Memorial church. Thus our church unites in its structure the labors of Bishop Stevens with that of our present Diocesan. We are glad that the good name of the Bonsall family is still honorably associated with St. Barnabas in the person of Mr. E. H. Bonsall, the treasurer of our Building Fund.

We hope soon to give a list of memorials donated to the Bishop Whitaker Church. A nave window would cost about \$250 in stained glass, and the chancel window \$750. Who will donate one of these? Already the altar has been donated by Mr. C. W. Mellor in memory of Bishop Mackay-Smith. We want the chancel window also as his memorial.

WM. SMYTHE.

Important missionary meetings will be held in connection with the General Convention. There will be joint sessions of the two houses sitting as the Board of Missions, on October 10th, 14th, 16th, 20th and 22d, when the subjects under discussion will be respectively: "the Domestic Field," "the Orient," "Latin-America," "the Indians and Negroes," and "the Church in the Island World." Bishops prominent in these several departments of the work will lead the discussion. There will also be a missionary mass meeting in Carnegie Hall on the evening of October 17th, when addresses will be made by Bishop Graves, Bishop Brent and Mr. George W. Pepper.

MEMORIAL, CHURCH OF THE MESSIAH, GWYNEDD

There was placed in the Church of the Messiah, Gwynedd, Pa., during July, a beautiful memorial altar window to take the place of a smaller one which had been there for thirty years. The window was the gift of Mr. Francis E. Bond, of Gwynedd Valley, in memory of his wife, Margaret R. Tyson Bond. The architects were Millor & Meigs and the builders

Arthur H. Williams & Co., of Philadelphia.

The window was designed and made by Clayton & Bell, of London. It represents the Resurrection scene. On either side of the central figure is a sleeping soldier, while angels surround the risen Lord. The whole is encased in Caen stone which corresponds with the altar. It was appropriately blessed by the rector, Rev. Benjamin M. Bird, B.D., by the use of special collects, at the late celebration on Sunday, July 6th.

A STATEMENT BY THE EPISCOPALIANS

at Silver Bay, July 19, 1913

The 117 Episcopalians attending the Twelfth Annual Conference of the Missionary Education Movement held at Silver Bay, Lake George, July 11 to 20, 1913, desire to record with deep gratitude their appreciation of the remarkable opportunity afforded by these conferences for scientific training in Missionary methods and Christian efficiency. We believe that if the members of our communion comprehended the breadth of the educational program; the expert character of the instruction; the completeness of the plant and the charm of the surroundings, they would avail themselves in much larger numbers of the exceptional privileges here afforded for profit and enjoyment.

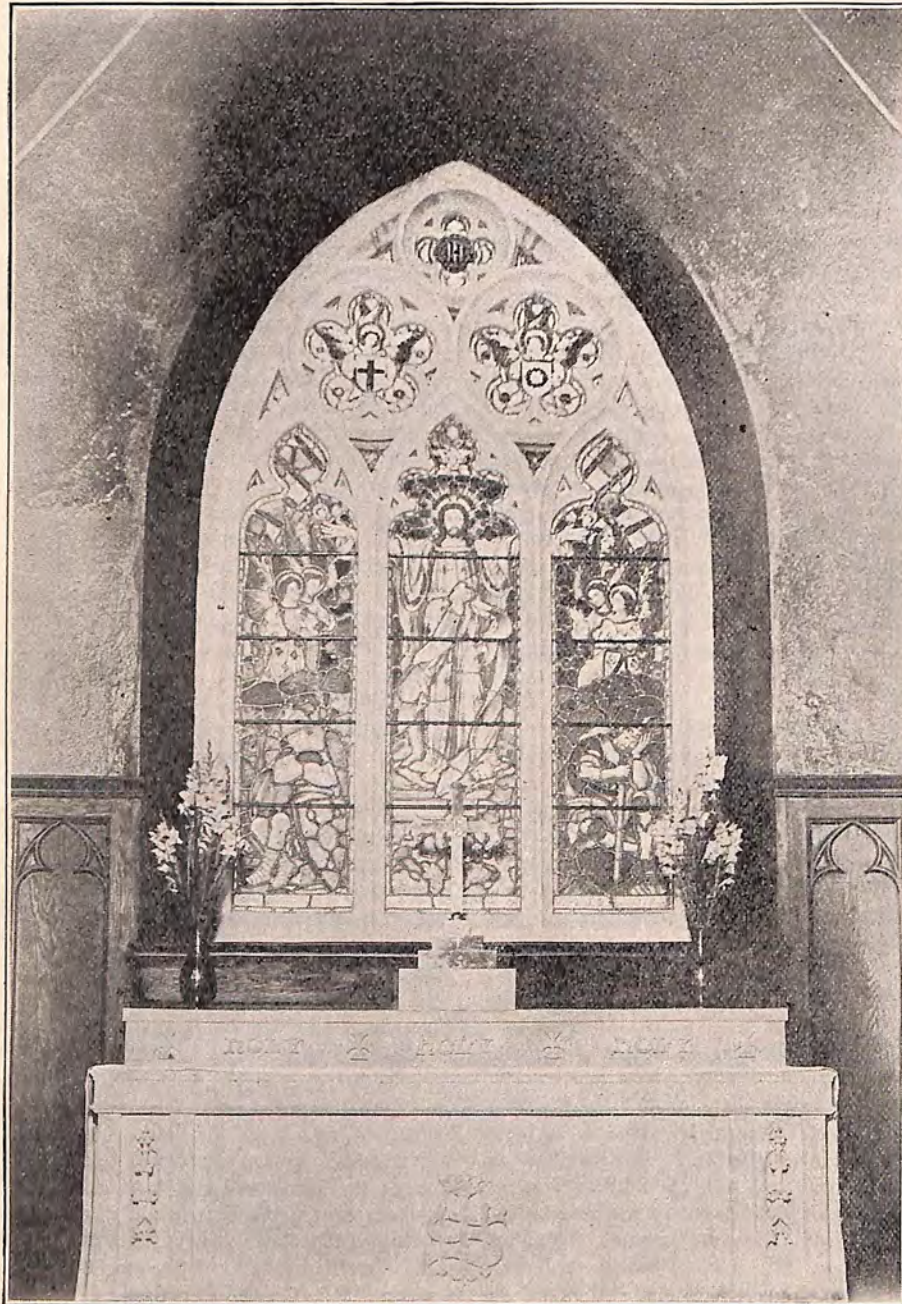
Among the courses offered at this year's conference and conducted by thoroughly competent and experienced leaders were: "The Emergency in China," "Immigrant Forces," "The Decisive Hour of Christian Missions," "The Challenge of the City," "Mexico To-day," "The Church of the Open Country," "The Moslem World," "The Missionary Message of the Bible," "Tests of Church Efficiency," and missionary instruction in the Sunday-school in its various branches.

There were 529 delegates in attendance drawn from sixteen different states and six foreign countries and including many missionaries. Sixteen different denominations were represented, the largest delegation being Presbyterian with 138 delegates, and our delegation coming second with 117.

The appeal of Silver Bay is distinctly not one based upon emotionalism or vague sentimentality; the keynote of the conference was intelligent and efficient Christian service inspired by deep consecration to the task of advancing the Kingdom of God at home and abroad.

The technical efficiency, the mental stimulus of the classes, and the spirit of prayer and thanksgiving underlying every effort and permeating the entire conference has made a deep and lasting impression upon all our delegates and we pledge ourselves to apply to the best of our ability, through prayer and service,

(Continued on Page 29)



You Can Obtain the Bible and Prayer Book in One Volume—At Half Price

By Renewing Your Subscription NOW to THE CHURCH NEWS

A Most Convenient Volume for Clergy and Laity

We offer to our subscribers an unusual opportunity to obtain this remarkable combination of the Bible and Book of Common Prayer in one handsome, compact volume. Nothing could be more convenient.

Bishop Rhinelander writes:

I have for many years used just such a combination of Bible and Prayer Book, and found it most useful. Indeed, I carry it in my pocket everywhere.

Philip H. Rhinelander

Bishop Garland writes:

The two greatest books in the English language are the Bible and the Prayer Book. To have them bound together for use in church and home will increase our interest in the services of the church and add to our knowledge of the Word of God.

Thomas J. Garland

Bound in Genuine Flexible French Morocco

Beautifully printed on thin Bible paper, in clear, distinct type. Bound in Genuine Flexible French Morocco, with divinity circuit (overlapping covers), round corners, red-under-gold edges, headband and marker, and grained lining. Includes six maps of Bible Lands printed in colors.

Self-Pronouncing Text

In this Bible all proper names are accented and divided into syllables for quick and easy pronunciation.

OUR SPECIAL OFFER

This combined Bible and Prayer Book has never before been sold for less than Five Dollars. We offer it to our subscribers at exactly half price in connection with THE CHURCH NEWS.

Combined Bible and Prayer Book . . . \$2.50

One year's subscription to THE CHURCH NEWS . . . 1.00

OUR SPECIAL PRICE . . . \$3.50

Sent postpaid on receipt of price.

THE CHURCH NEWS

BUSINESS OFFICES

1016 Arch Street, Philadelphia, Pa.



Actual Size
1 1/2 x 3 1/2 x 5 1/2
Inches

Combination Bible and Prayer Book, and Subscription to

The Church News of the Diocese of Pennsylvania

BUSINESS OFFICES—1016 Arch Street, Philadelphia

Please send me your COMBINATION BIBLE AND PRAYER BOOK, bound in one volume, and enter my subscription to THE CHURCH NEWS for Volume No. 2, beginning October, 1913, ending June, 1914 (Nine Issues), for which I enclose Three Dollars and Fifty Cents (\$3.50), in accordance with your Special Offer.

Name.....

Address.....

Parish.....

Checks, Money Orders and Postal Notes should be drawn to the order of THE CHURCH NEWS

J. E. CALDWELL & CO.

902 CHESTNUT STREET
PHILADELPHIA

The Bride's Silverware
Pearls and Jewels
for the
Bridegroom's Gift to the Bride
Enameled and Jeweled
Watches
Imported Mantel and Hall
Clocks
Fine Table China
and Glassware
Jeweled Slipper Buckles
The Bride's Hymnal and Prayer Book
Remembrances
For Bridesmaid and Ushers

The Real Estate Trust Company

OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

*Interest allowed on Deposits subject to
check at sight*

*Takes charge of real estate, collects and
remits incomes*

*Loans money on First Mortgage on im-
proved real estate, and on Stock Ex-
change collaterals at best rates*

*Acts as Executor, Administrator, Trus-
tee, Committee, Assignee, etc.*

*Safe Deposit Vaults. Safes \$5.00 per
annum and upward*

GEORGE H. EARLE, Jr., President

S. F. HOUSTON, Vice-President

WILLIAM R. PHILLER, Sec'y

EDWARD S. BUCKLEY, Jr., Treas.

J. A. MCCARTHY, Trust Officer

Capital
\$2,000,000

Surplus
\$4,000,000

THE LAND TITLE AND TRUST CO.

Broad and Chestnut
Philadelphia

President
WILLIAM R. NICHOLSON

Vice-President
RICHARD M. HARTLEY

2d Vice-President
EDWARD H. BONSALL

Treasurer
LEWIS P. GEIGER, Jr.

Secretary
LOUIS A. DAVIS

BROOKE, STOKES & CO.

BANKERS

Members of the Philadelphia Stock Exchange
200 South Fifteenth Street
Philadelphia, Pa.

Investing money to the best advantage is an exact science. No one can invest money to the best advantage who does not devote his whole time to doing so.

Like the majority of bond houses, our business in life is to invest money for people by purchasing bonds and other securities in large blocks, from the issuing corporations, either by ourselves, in conjunction with or through other bond houses, and selling them to investors in small quantities, at a reasonable profit to us.

We believe that our ultimate success depends upon whether or not we invest our client's money to their best possible advantage. We believe if we succeed in doing this, that our business will grow in the best and most permanent way, because the number of our regular clients, who have lasting confidence in us, will most rapidly and permanently increase, and consequently the amount of securities which we sell will increase in like manner.

To this end we devote most of our time and energy to purchasing the best possible securities which we can procure, judging them from the point of view of their desirability as an investment for our clients. We do this because we believe, for the reasons given above, that by so doing we are furthering our best and most lasting interests.

**CHURCH VESTMENTS**

Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING

72 Madison Avenue New York

**R. GEISLER, INC.**
56 West 8th Street, New York.**CHURCH**

STAINED GLASS,
FURNITURE,
SILVER WORK,
BRASS WORK,
MARBLE WORK,

Embroideries, Fabrics.
MEMORIALS FOR THE CHURCH AND
CEMETERY.

TRADE MARK.

MONUMENTS

In Granite, Marble,
Stone or Bronze

To Original Design only from Client's
instructions. Orders should be placed
at once that Foundation may be set for
Erection in the Fall.

Estimates rendered delivered freight
paid to destination.

We invite Correspondence

Send for illustrated Data and
Photographs

J & R LAMB

STUDIOS 23-25-27 Sixth Ave., NEW YORK

JOSEPH DE STEFANO
Clerical Tailor and Importer



CASSOCKS
SURPLICES
STOLES GOWNS
HOODS

Anything Clerical

Specialty in Bishop Robes

Bell Telephone, Walnut 21-76

440 Pine St., Philadelphia, Pa.

The VANDERBILT HOTEL

34th ST. EAST AT PARK AVE., NEW YORK.
Subway Entrance.

**"An hotel of distinction
with moderate charges"**

Within five minutes of principal railway terminals.
Situation ideal.

TARIFF:	
Single rooms	per day—\$3, \$4, \$5, \$6
Double rooms	\$5, \$6, \$7, \$8
Double bedrooms, boudoir	
dressing-room and bath	\$8, \$10, \$12
Suites—Parlor, bedroom and bath	\$10, \$12, \$15

Each room with bath

Walton H. Marshall
Manager

the practical lessons here learned to the work in our individual parishes and dioceses. We are deeply and humbly impressed with the conviction that each communion has something of value to contribute and much more to acquire by enthusiastic participation in such conferences as this. We know of no better training school for the laymen and women of our parishes than Silver Bay, and we urge our clergy and theological students as well as our Sunday-school and church workers to share with us the joys and privileges afforded by these splendid gatherings.

UNITY BETWEEN CHURCHES

In the autumn of last year a series of inquiries on behalf of the Continuation Committee of the Edinburgh conference were held in India, at Allahabad and Calcutta, followed by a conference of the bishops of the Province of India.

During the later conference there appeared two venerable figures clad in strange and gorgeous robes that made them resemble nothing so much as Moses and Aaron of the colored-picture bible come to life. They were the Patriarchs of the Orthodox and Reformed Syrian Churches of Malabar who had traveled from their distant dioceses to Calcutta to confer on unity with the Anglican Bishop of Travancore. To the Orthodox Patriarch the See of Canterbury must appear but as a mushroom of yesterday. This meeting marks a new era in the mutual relationships of the Churches. An agreement was reached in regard to the recognition of each others' Orders and discipline, and abstention from mutual proselytism. And this conference was held under the presidency of an American, Dr. Mott.

O. KUETKE ART WORKS
CHURCH WORK IN WOOD
METAL MARBLE GLASS ETC.
EST. 1886 227 W. 29TH STREET, NEW YORK.

Bartlett Tours Company

Agents for

All Steamship Lines

Directors of Attractive

Escorted Foreign Tours

and

Cruises to Panama

BOOKINGS FOR EUROPE

FOREIGN HOTEL AND
RAILROAD INFORMATION**BARTLETT TOURS COMPANY***"Travel Free from Care"*

200 South Thirteenth Street, Philadelphia

Both Phones

RATE REDUCERS

Beidler & Bookmyer**INSURANCE**

424 WALNUT ST., PHILADELPHIA

Special Rates for Automobile Insurance

Holmesburg Granite

Face Ashlar and Dressed Stone for
Building Work
Quarries, 35th Ward, P. R. R. Siding, Phila.

HOLMESBURG GRANITE CO.

112 North Broad Street, Phila.

READING BOSTON PITTSBURGH WILKES-BARRE

ESTABLISHED 1837

E. W. Clark & Co.

Bankers

321 Chestnut Street, Philadelphia

Investment Securities a Specialty

A GENERAL BANKING BUSINESS TRANSACTED

INTEREST ALLOWED ON DEPOSITS

Members of the Philadelphia and New York Stock Exchanges
Connected by private wire with New York, Baltimore and Boston

WM. A. READ & Co.

Members of the Philadelphia, New
York, Chicago and Boston
Stock Exchanges

Investment Bonds

204-209 MORRIS BUILDING
Philadelphia

Boston New York London Chicago

LEARN TO SAVE

ONE DOLLAR

will open an account with

The Western Saving Fund Society of Philadelphia

Tenth and Walnut Streets

(Incorporated February 8, 1847)

Interest, $3\frac{65}{100}$ Per Cent.

Banking by Mail is a feature of
this Society

Booklet on request

Assets	Deposits
Over \$35,000,000.00	Over \$32,000,000.00
Open Accounts, Over 61,000	

Commercial Trust Company

20 South Broad Street

CITY HALL SQUARE

Capital \$1,000,000

Surplus \$2,000,000

THOMAS DEWITT CUYLER . . . President
JOHN H. MASON . . . Vice-President
W. A. OBDYKE . . . Vice-President and Treasurer
C. P. LINEAWEAVER . . . Secretary and Trust Officer
H. W. STEHFEST . . . Assistant Treasurer
SAMUEL A. CROZER . . . Assistant Secretary

DIRECTORS

H. W. Biddle	Thomas DeWitt Cuyler	Rudolph Ellis
Arthur E. Newbold	Effingham B. Morris	Samuel Rea
C. Stuart Patterson	Horatio G. Lloyd	Sidney F. Tyler
Henry Tatnall	Samuel T. Bodine	Robert K. Cassatt
J. R. McAllister	Charlemagne Tower	William C. Sproul
Charlton Yarnall	Morris L. Clothier	John H. Mason
Robert C. Drayton	Benjamin Strong, Jr.	William M. Barrett
John Cadwalader	John P. Crozer	Howard S. Graham
E. W. Clark	Clement B. Newbold	L. E. Johnson

Acts as Executor, Administrator,
Trustee and Guardian

No better assortment of
BOOKS
 Church and Miscellaneous
 anywhere than at
JACOBS' BOOK STORE
 1210 Walnut Street
 Philadelphia

Write for our Catalogue of Church and
 Sunday School Supplies
 Make Use of our Stationery Department

Your home deserves
 Your pocketbook demands

TRADE MARK **NICE** REG. U.S.A.

VARNISHES **FILLERS**
PAINTS **STAINS**

EUGENE E. NICE
 Manufacturer

272-274 South Second Street
 201-3-5-7 Spruce Street
 PHILADELPHIA

Good Coal

is Our Best Reference
 Need We Say More?

J. W. Mathers & Sons

YARDS

S. W. Cor. 10th and Washington Avenue
 52nd below Baltimore Avenue

R. R. Bringhurst & Co.
 38 North Eleventh Street
 Philadelphia

Both Phones

The renewed civil strife in China is disappointing. It seems that the setting up of a republic among the Chinese is to be no easy matter. In spite of the fact that Sun Yat Sen identified himself with the insurrection, it is failing in all directions. The Northern army is crushing the revolutionists and peace is in process of being restored. Meanwhile it is a blessing to know that our mission work has not greatly suffered, and there seems no likelihood of its serious interruption.

Returning from his recent visit to the missions in the Far East, the Rev. C. B. B. Bardsley, Honorary Secretary of the English Church, says that he found widespread respect and gratitude for the missionaries won by them through the "nobility, the purity, the self-sacrifice of their lives. A writer in a series of articles in the *Chinese National Review* gives a testimony, all the more striking because his standpoint is avowedly non-Christian. These are his words: 'When we place character in the forefront of the influences in missionary work which act and react on the Chinese people, we do so because it is our firm belief that the missionary body as a whole stands out in bold relief as the noblest, bravest, most altruistic and best of all bodies of men that exist, or ever did exist.'" "I have returned from the East," continued Mr. Bardsley, "honoring the missionaries more than ever; the courage, faith and heroism of the men who faced the odds in the early years of our mission thrill and humble me."

WANTED—By church woman position as managing housekeeper and companion to elderly lady. E. M. Taylor, Box 503, Palmyra, N. J. Reference, Bishop Whitehead, Pittsburgh.

Harrison C. Rea Co.

Contractors and Builders

1027 Wood Street

Robert Shoemaker & Co.

Importers and Wholesale Druggists

Manufacturers of

PHARMACEUTICAL PREPARATIONS

DRUG MILLERS

IMPORTERS OF LUCCA CREAM OLIVE OIL

N. E. Corner 4th and Race Streets

ESTABLISHED 1837

PHILADELPHIA

Get the
Apollo and Family Brands

of pure food from your grocer.
HALPEN, GREEN & CO., Philadelphia

REMEMBER

Tartan Brands

when ordering your groceries

Teas, Coffee, Canned Goods
ALFRED LOWRY & BRO.
 Philadelphia

Electric, Facial and Scalp Treatment, 50c. each

MISS ELISE HUNTLEY

Keith's Theatre Building, 1116 Chestnut Street
 Room 401, Fourth Floor Front

Bell Phone, Walnut 4895 **PHILADELPHIA**

Hair Waving - - 25c Electric Scalp Treatment, 50c
 Manicuring - - 25c Facial Massage - - 50s

TAILOR

for

MEN and WOMEN

JAMES FERGUSON

3251 Chestnut Street

FRANCIS F. BLACK ESTABLISHED 1840
 TELEPHONE CONNECTION

Over Seventy Years' Experience in Good Painting

F. A. BLACK & SON

Painting and Decorating

620 South Washington Square
 Philadelphia, Pa.

THE EPISCOPAL ACADEMY

Locust and Juniper Streets
Philadelphia

A high class School for boys. Its graduates enter directly, and with marked success, any of the Universities and Technical Schools of the country

A primary School Building for little boys was erected in 1909.

A Gymnasium and Play Grounds are attached to the spacious buildings, and exclusive Athletic Grounds are enjoyed in the suburbs.

For Registers apply to
DR. WILLIAM H. KLAPP
Head Master

BANKS BUSINESS COLLEGE

1016 CHESTNUT STREET
PHILADELPHIA

The business atmosphere which pervades Banks Business College is of inestimable value to the student. There is no element of exaggeration in this statement, as students and visitors know. In fact, the atmosphere of Banks College is, in the broadest sense, educative. First of all, the spirit of true courtesy fills the school. People feel it and speak about it. Then, too, every reasonable effort is made to have the student realize that success does not depend wholly upon one's technical knowledge of business, but quite as much upon the asset of Personality.

For catalogue address

DR. E. M. HULL, A.M., Pd.D.
President

Miss Wharton's School

1710

De Lancey Place

Ninth Year opens October 1, 1913

Girls under fourteen

Boys under ten

PEIRCE SCHOOL

Established 1865

C Provides a general education in connection with a technical training for business life.

Its courses of study prepare young men and young women for business, secretarial and shorthand positions.

Summer school begins June 30th;
fall term begins September 2d.

Call or send for catalogue

PEIRCE SCHOOL

917-919 CHESTNUT STREET
PHILADELPHIA

St. Luke's School

Wayne - - Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

The Fiftieth Anniversary will
be celebrated in June, 1913

Chestnut Hill Academy

A CHURCH SCHOOL FOR
BOYS IN THE COUNTRY

30 minutes from Broad Street Station, Philadelphia

Board of Directors

SAMUEL F. HOUSTON, Vice-President	
GEORGE WOODWARD, M.D., Sec'y and Treas.	
James M. Beck	J. Levering Jones
Walton Clark	James R. Sheffield
Edgar Dudley Faries	H. Gordon McCouch
Randal Morgan	Howard A. Kelly, M.D.
Francis I. Gowen	Francis D. Lewis
Jacob S. Disston	Gifford Pinchot

In 1910, 20 out of class of 23 entered
college without conditions

JAMES L. PATTERSON, Head Master, Chestnut Hill, Pa.

Choir School of St. James' Church

Twenty-second and Walnut Streets, Philadelphia



FREE SCHOOL in the best residential section. Limited to thirty boys.

Small classes. Individual attention. Instruction in English branches, Music, Church History and Deportment.

Large, light, well-ventilated class rooms. Gymnasium.

Candidates must be between 10 and 13 years of age, possessing good voice, correct ear, and elementary English education.

All applications should be addressed to

S. WESLEY SEARS, Head Master, 2210 Sansom Street

THE CORONADO

Chestnut and Twenty-second Sts.
Philadelphia



Housekeeping Apartments

A modern fire-proof building, containing beautifully appointed apartments.

Within easy walking distance of the shopping and theatre district.

Light, heat, hot water, laundry, etc., included in the rental.

For full particulars apply at the Building, or to

S. J. HENDERSON, Attorney
601 Morris Building Philadelphia

Modernizing Old Organs Our Specialty

HASKELL

A name symbolical of merit

PIPE

Of the *best* material, scaled and voiced for your building.

ORGANS

Not stock in any part, but designed and built to meet the existing conditions.

1520 Kater Street
Philadelphia

Our Organs Are Our Best Salesmen

Jayne's Expectorant

THIS valuable remedy for coughs and colds has been sold very generally throughout the world for nearly one hundred years. It is believed that no similar remedy has been used so widely or for so long a period, and that none has given more universal satisfaction.

It can be purchased at any druggist's, either in liquid or tablet form.

History of the Rugs



IN the great collection of modern and antique Oriental Rugs we possess in nearly every instance, the history of each piece, otherwise we could not guarantee them as to their true value and absolute genuineness. See our collection and note the low prices throughout.

Alex. N. Mogab & Co.
Oriental Rugs & Persian Carpets
1504 Walnut Street



JOSEPH T. KINSLEY
President and General Manager

W. H. YONKER
Secretary and Treasurer

Pennsylvania Taximeter Cab Company

INCORPORATED

BELLEVUE-STRATFORD SERVICE
TAXICABS AND PACKARD TOURING CARS

Best Equipment



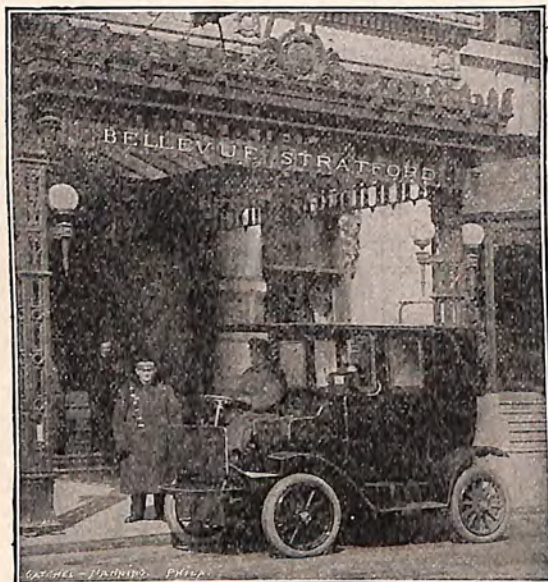
Exclusive
Service



Luxurious
Appointments



Courteous
and
Careful Drivers



At Your Call Day
or Night



Limousines and
Landaulette Cars
for
Opera and Theatre
Parties



Touring Cars
for
Sightseeing Trips

Bell, Locust 28-73 ————— TELEPHONES ————— Keystone, Race 9-69

New Modern Bellevue-Stratford Garage

For the Storage and Care of Permanent and Transient Cars

Also, Sales Department equipped with a Full Line of Accessories

Chauffeurs operating the cars of this company are all under bond

1401-03-05-07 LOCUST STREET, PHILADELPHIA

THREE NEW NOVELS OF WIDE APPEAL

The Man Who Saw Wrong

By JACOB FISHER, Author of "The Cradle of the Deep," etc.

A story that grips the imagination from the very outset. A simple plot, seemingly—two artists competing for a great prize and using the same model—but it almost ends in a tragedy. Each artist delineates the girl's character differently, and each for a different purpose. What those purposes were and how the whole affair terminates makes one of the most absorbing stories you have read in many a day.

Decorated jacket and frontispiece by George Gibbs

12mo. Cloth. \$1.20 net. Postage, 14 cents

Fanny of the Forty Frocks

By FRANCES AYMAR MATHEWS, Author of "My Lady Peggy Goes to Town," etc.

Fanny was poor, very poor, and had but one frock. But she didn't sit by and mope and mourn over her apparent misfortune—not Fanny. "It's the call of forty frocks for me," she said one day. "I'm going to Europe." And she did go to Europe, and soon had her forty frocks. Read about Fanny and you'll see the same sunshine that Fanny saw behind the cloud.

Decorated jacket and frontispiece by George Gibbs

12mo. Cloth. \$1.20 net. Postage, 14 cents

The Fate of Felix Brand

By FLORENCE FINCH KELLY, Author of "The Delafield Affair," etc.

Felix Brand deliberately chose the worst side of his nature, cherished it and tried to ignore and cast out the other, the better side. It was a tremendous battle, but the odds were against him, the odds being a strong-minded woman, who fought equally hard to redeem him from his fate. If you like a quick-moving, powerful tale of intense dramatic interest read this fascinating story of Felix Brand.

12mo. Cloth. Illustrated. \$1.20 net. Postage, 14 cents.

TWO NOVELS OF SERIOUS INTEREST TO EVERYONE

A Living Legacy

By A PROMINENT PHILADELPHIAN

The scene of a fascinating plot is laid in Philadelphia, which, with its suburbs, is well pictured. The author, who is a prominent Philadelphian writing under a nom de plume (Ruth Underwood), knows her characters intimately and has imbued the story with delightful "local color." Doubtless, many readers will recognize some of the characters. Withal, the book contains a story of strong thinking, sacrifice and love sufficiently charming to carry it anywhere.

438 Pages. Illustrated. Cloth. \$1.35 Net. Postage, 12 cents.

Sylvia

By UPTON SINCLAIR

"This is the best novel Mr. Sinclair has yet written—so much so that it stands in a class by itself."—*New York Times*.

"A remarkable story from many points of view, and though done with such good taste and chastity that any young girl can read it, nevertheless is a criticism of contemporary ethics so powerful that it will rank among the profoundest moral forces of the day."—*Minneapolis Tribune*.

413 Pages. Cloth. \$1.20 net. Postage, 14 cents.

FOUR NEW JUVENILE BOOKS OF SPECIAL IMPORTANCE

The Boy Patrol Series

The Boy Patrol on Guard
The Boy Patrol Around the Council Fire

By EDWARD S. ELLIS

We find the same characters who become so popular in the "Launch Boys Series" camping hiking, learning to tie knots, to know the birds, to render first aid to the injured, to read the signs of the woods and follow trails. The stories are brimful of interest and adventure and fun. New and attractive cover design.

Cloth. Illustrated. Price, 60 cts. per vol. postpaid

The Mary Frances Sewing Book

Or Adventures Among the Thimble People

By JANE EAYRE FRYER

No other story-instruction book for girls is half so fascinating as this story of how Mary Frances learned to sew. It teaches the little reader just as Mary Frances was taught. A full set of patterns for doll's clothes is bound in the book, with detachable duplicates. 300 colored illustrations.

280 Pages. Decorated Cover. \$1.50 net. Postage, 20 cents.

Stories About Camp Fire Girls

The Camp Fire Girls at Sunrise Hill

The Camp Fire Girls Amid the Shows

By MARGARET VANDERCOOK

Mrs. Vandercook has made a close study of the methods and ideals of the Camp Fire Girls since the inception of the movement, and her enthusiasm over the subject, together with her remarkable story-telling ability, has resulted in the production of this fascinating series. The stories are brimful of interest and excitement.

Cloth. 60 cts. per vol. postpaid.

The Ranch Girls Series

Just Published

The Ranch Girls at Boarding School

Previously Published
The Ranch Girls at Rainbow Lodge

The Ranch Girls' Pot of Gold

By MARGARET VANDERCOOK

The first two volumes of this new series have had such signal success, and there have been so many demands for the third volume, that we have decided to issue it at once. The rapid action and intense interest of the story will hold the close attention of the old friends of this series and make many new ones. Cloth.

Illustrated. 60 cts. per vol. postpaid.

FOR SALE BY ALL BOOKSELLERS, OR MAILED ON RECEIPT OF PRICE AND POSTAGE

Publishers **THE JOHN C. WINSTON COMPANY** Philadelphia

Capital \$1,000,000

Surplus \$4,000,000

THE PHILADELPHIA TRUST

SAFE DEPOSIT AND INSURANCE

COMPANY

415 Chestnut Street

Broad Street Office, 1415 Chestnut Street

LETTERS OF CREDIT

TRAVELERS' CHECKS

Interest Allowed on Deposits Subject to Check

Safes of All Sizes to Rent at Both Locations

Trusts of Every Description Executed

DIRECTORS

WILLIAM L. DU BOIS
JOHN STORY JENKS
LINCOLN GODFREY

SAMUEL Y. HEEBNER
N. PARKER SHORTRIDGE
WILLIAM W. FRAZIER

WILLIAM L. DU BOIS, Chairman

EDWARD T. STOTESBURY
LEVI L. RUE
W. W. ATTERBURY

SAMUEL M. VAUCLAIN
J. FRANKLIN McFADDEN
THOMAS S. GATES

THOMAS S. GATES, President
JOHN STORY JENKS, Vice-President *pro tem.*
EDMUND D. SCHOLEY, Secretary
HENRY G. BRENGLE, Treasurer
THOMAS B. PROSSER, Real Estate Officer

HARRY STEWART, Ass't Real Estate Officer
NELSON C. DENNEY, Assistant Secretary
T. ELLWOOD FRAME, Assistant Secretary
HENRY L. McCLOY, Assistant Treasurer
ARTHUR HAINES, Assistant Treasurer

CAPITAL \$1,000,000.00 SURPLUS \$1,250,000.00

The Commonwealth

Title Insurance and Trust Co.

Chestnut and Twelfth Streets

PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES

INSURES TITLES TO REAL ESTATE

RENTS SAFE DEPOSIT BOXES \$3 TO \$100

TAKES ENTIRE CHARGE OF REAL ESTATE

ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND TRUSTEE

WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President

JAMES V. ELLISON, Treasurer

REPORT OF THE CONDITION

OF

The Bank of North America

(NATIONAL BANK)

PHILADELPHIA, August 9th, 1913.

RESOURCES

Loans and Discounts, - - - - -	\$12,361,457.92
Due from Banks and Bankers, - - - - -	1,834,089.30
Clearing House Exchanges, - - - - -	358,109.52
Cash and Reserve, - - - - -	3,002,169.39
Total, - - - - -	<u>\$17,555,826.13</u>

LIABILITIES

Capital - - - - -	\$1,000,000.00
Surplus and Undivided Profits, - - - - -	2,780,591.73
Circulation, - - - - -	496,700.00
Deposits, - - - - -	13,278,534.40
Total, - - - - -	<u>\$17,555,826.13</u>

S. D. JORDAN, Cashier.

Accounts of Banks, Bankers, Corporations, Firms and
Individuals Solicited.